

نور الإيضاح

(Light of Clarification)

A Complete Prayer Guide

According to the Hanafi School

With Arabic Supplications



Translation
Dr. S. Kose



by Hasan b. Ammar Al-Shurunbulali



.....نور الإيضاح

(Light of Clarification)

A Complete Prayer Guide

According to the

Hanafi School

Covers:

Wudu - Ghusl -Prayer

Includes:

Arabic Supplications

Audi & Video Links

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To the Reader

In The Name of Allah Most Gracious Most Merciful

This booklet is a translation of the classic *fiqh* manual called *Nur al-Idah* (The Light of Clarification) written by Imam Hasan bin Ali Shurunbulali al-Hanafi in the 12th century hijri. While this book is a complete prayer guide according to the madhab of Imam Abu Hanifa, it does not contain the

proofs used to arrive at each individual conclusion. However, given that we are often asked to provide the “daleel (proof)” for the way we worship, I will list some of the major Hanafi books containing the proof and reasoning behind each ruling. Unfortunately, almost none of these major books are available in English yet. I hope some specialists take the time to make these marvelous treasures available for the English speaking Muslims.

Hanafi scholars authored many books in the field of *Usool al-Fiqh* (principles of Islamic jurisprudence), Qur’anic commentaries, jurisprudence, hadith commentaries and collections of verdicts (*fatawa*)

Qur’anic Commentaries¹ specifically elaborating on rulings derived from the Qur’an:

1. *Ahkam al-Qur’an* by Abu al-Hasan ‘Ali ibn Musa ibn Yazdad al-Qummi al-Hanafi (d. 305 H)
2. *Ahkam al-Qur’an* by Abu Ja‘far Ahmad ibn Muhammad al-Tahawi al-Hanafi (d. 321 H)
3. *Ahkam al-Qur’an* by Imam Abu Bakr Ahmad ibn ‘Ali popularly known as al-Jassas al-Razi al-Hanafi (d. 370 H). Published in **3 Volumes**.
4. *Talkhis Ahkam al-Qur’an* by Shaykh Jamal al-Din Mahmud ibn Ahmad popularly known

as Ibn al-Siraj al-Qunawi al-Hanafi (d. 770 H)

5. *Al-Tafsirat al-Ahmadiyyah* by Shaykh Ahmad al-Jonpuri al-Hindi al-Hanafi popularly known as Mulla Jiwan (d. 1130 H)

6. *Ahkam al-Qur'an* by Maulana Zafar Ahmad al-USmani al-Thanvi and other Indian scholar under the guidance of Maulana Ha-keem al-Ummah Ashraf Ali al-Thanvi. Published in **5 volumes**.

7. *Rawa'i' al-Bayan fi Tafsir Ayat al-Ahkam* by Shaykh Muhammad 'Ali al-Sabuni al-Hanafi (Allah Almighty preserve him).

Books of Jurisprudence (*fiqh*); the authors discuss the proofs and method by which they were used in reaching each and every ruling at great length. Here is a small selection of what has been written [**134 volumes**]:

1. *Al-Mabsoot* by Shams al-Aimma Abu Sahlin al-Sarakhsi² (d. 490 H). Published in **30 Volumes**.

2. *Badai' al-Sanai' fi tarteeb al-Sharai'* by Malik al-Ulamaa Alauddeen al-Kasani (d. 587 H). Published in **10 Volumes**.

3. *Al-Hidaya Sharh bidayat al-Mubtadi'* by Shaykh al-Islam Burhanuddeen al-Marghi-

naani (d. 593 H). **5 Volumes** published in
2. This is already translated into English by
Imran Ahsan Khan Nyazee in 2 volumes.

4. *Al-Ikhtiyaar li Taa'leel al-Mukhtaar* by Imam
Abdullah al-Mawsili (d. 683 H). **5 Volumes**
publishes in 2.
5. *Tabyeen al-Haqaaq Sharh Kanz al-Daqaaiq*
by Imaam Fakhruddeen al-Zaylai (d. 743 H).
Published in **8 volumes**.
6. *Al-Binaya Sharh Al-Hidaya* by Al-Allama Al-
Hafidz Al-Faqeeh Badruddeen al-Ayni (d. 855
H). Published in **13 volumes**.
7. *Fath al-Qadeer Sharh al-Hidaaya* by Al-
Imaam al-Humaam al-Muhaqqiq Al-Faqeeh
Al-Usooly Al-Kamaal bin Al-Humaam (d. 861
H). Published in **10 Volumes**.
8. *Al-Bahr al-Raaq Sharh Kanz al-Daqaaiq* by
Al-Imaam Al-Usooly Ibn Nujaim Al-Hanafi
(d.970 H). Published in **9 volumes**.
9. *Sharh al-Laknawi ala l-Hidaya* by Bahr al-
Uloom al-Allama al-Muhaqqiq Al-Muhaddith
Al-Faqeeh Abdulhayy Al-Laknawi (d.1304 H)
Published in **8 volumes**.
10. *Radd al-Mukhtaar ala al-durr al-mukhtaar*
by Al-Allama Khatimat al-Muhaqqiqeen
Muhammed Emeen bin Aabideen (d. 1253

H). Published in **14 volumes**.

11. *Ii'la al-Sunaan* by Maulana al-Allama al-Muhaddith al-Faqeeh al-Muhaqqiq Zafar Ahmad al-Othmaani al-Tharvi (d. 1394 H). Published in **22 volumes**.

These are some commentaries on the hadith collections written by the Hanafi scholars. These are the books you would go to if you want to know what the Hanafi point of view is for any given Hadith of the Prophet (God bless him and grant him peace) [**110 volumes**]:

1. *Umdat al-Qaari Sharh Saheeh al-Bukhari* by Al-Allama Al-Hafidz Al-Faqeeh Badruddeen al-Ayni (d. 855 H). Published in **25 volumes**.
2. *Ftah al-Mulhim Sharh Saheeh Muslim* by Al-lama Shabbir Usmani (1369 H) and Muhammad Taqi Usmani (hafidzahullah). Published in **12+6 volumes**.
3. *Awjaz al-Masalik Ila Muwatta Malik* by Shaikhul Hadith Maulana Muhammad Zakariyyah Kandahlavi (d. 1982 M). Published in **16 volumes**.
4. *Sharh Sunan Abi Daawood* by Al-Allama Al-Hafidz Al-Faqeeh Badruddeen al-Ayni (d. 855 H). Published in **7 volumes**.

5. *Awn al-Maabud Sharh Sunan Abi Dawood* by Allam Sharaf al-Haqq al-Adzeemabadi (d. 1329 H) Published in **15 volumes**.
6. *Al-`Urf al Shadhi Sharh Sunan Al-Tirmidhi* by al-Allam Al-Muhaddith al-Faqeeh Anwar Shah al-Kashmiri (d. 1933 M). Published in **5 volumes**.
7. *Sarh Sunan Ibn Maja* by Al-Hafidz Abdullah Alauddeen Moghultay al-Hanafi (d. 762 H). Published in **5 volumes**.
8. *Mirqaat al-Mafaatih Sharh Mishkaat al-Masabih* by Al-Allama Mulla Ali Al-Qari (d. 1014 H). Published in **12 volumes**.
9. *Maarif al-Sunaan Sharh Sunaan al-Tirmidhi* by Muhammed Yusf bin al-Husayn al-Bannuri al-Hindi (d. 1397 H). Published in **6 volumes**.
10. *Injah al-Haja Sharh Sunan Ibn Maja* by Muhammad Abdulghani Al-Mujaddidi al-Dahlawi (d. 1273 H). Published in **one large volume**.
11. *Al-Taaliq al-Mumajjad ala Muwatta Muhammaed* by Bahr al-Uloom al-Allama al-Muhaqqiq Al-Muhaddith Al-Faqeeh Abdulhayy Al-Laknawi (d.1304 H) Published in **3 volumes**.

Books dedicated to the Analysis of the authenticity of hadith used in Hanafi texts [**9 volumes**]:

1. *Nasb al-Raya takhrij ahadith al-Hidaya* by Al-Hafidz Jamaluddeen al-Zaylai (d. 762 H). Published in **5 volumes** with an introduction by Al-Allama Al-Faqeeh Al-Muhaddith Al-Usuli Al-Naqid Sayfuallah al-Maslool al-Imaam Muhammed Zahid al-Kawtahri.
2. *Al-Ta'reef wa al-Ikhbaar bi Takhreej ahadith al-Ikhtiyar* by Al-Hafidz Qasim bin Qutlubogha Al-Hanafi (d. 879 H). Published in **one volume**.
3. *Takhreej ahadith Usool al-Bazdawi* by Al-Hafidz Qasim bin Qutlubogha Al-Hanafi (d. 879 H). Published in **one volume**.
4. *Takhrij ahadith al-Kashshaaf* by Al-Hafidz Jamaluddeen al-Zaylai (d. 762 H). Published in **2 volumes**.

Books that list the verdicts without proofs [**9 volumes**]:

1. *Al-Fatawa al Hindiyya (aka Al-Fatawa al-Alemgeeriyya)* by a committee of Indian scholars under the leadership of al-Shaykh Nidzaam. Published in **6 volumes**.

2. *Fatawa Qadikhan* by Fakhruddeen Hasan bin Ali Al-Ozjandi al-Farqhani. Published in **3 volumes**.

What I have listed above is only a portion of what has been written by Hanafi scholars. These **250 or more volumes** are the result of millions of hours of research by thousands of some of the most brilliant minds accompanied by the extraordinary piety, integrity and extreme God consciousness (*wara'*). Thus, the abridged book you are about to read is no less than the summary of the aforementioned works. I translated a sample section (right after this introduction) from the 22 volume treasure called *Ila al-Sunan* on the Hanafi Fiqh to show the reader the profound research that the scholars of Islam have conducted to reach nearly each and every ruling. Yet, you will inevitably come across someone who will disapprove of the way you worship and say that it contradicts some authentic (*sahih*) hadith in Bukhari or Muslim and that all four Imams said 'if my statement contradicts a hadith, you must throw it away and follow the hadith'. He will then end with a question: Even your Imam tells you to follow the hadith of the Prophet (God bless him and grant him peace) if it come to you via an authentic chain. Why do you leave the hadith and still imitate an Imam?

The above question is a result of taking this statement of the Imams out of context. Apparently, it was epidemic enough at the time of the eminent Hadith Master, Jurist, Shaykh al-Islam Muhyiddeen al-Nawawi al-Shafii (may Allah have mercy on his soul) that he addressed the question in the introduction of his masterpiece in 25 volumes called “*Al-Majmoo’*” which is worth its weight not in gold but in diamonds.

Al-Nawawi says (vol 1/105-106): “It is true that Al-Shafii said, ‘If you find in my book what goes against the saying of the Messenger of God (peace be upon him), leave my statement [aside] and give a verdict according to the hadith’. Or he is reported to have said ‘If my statement contradicts an authentic hadith, leave my verdict and act upon the hadith’ or ‘If my statement contradicts an authentic hadith, then the hadith becomes my way.’” Al-Nawawi continues: “This statement of Al-Shafii doesn’t mean that every random person who comes across an authentic hadith can say this is the way of Al-Shafii and follow the literal meaning of the hadith. Al-Shafii was addressing those who have reached a level of expertise whereby they are qualified to issue independent verdicts within the Shafii School (*mujtahid fi al-madhab*). The prerequisites of such an individual (a *mujtahid*) have previously

been listed. Once a qualified expert in the Shafii school (*mujtahid*) comes across a hadith that contradicts the statement of Al-Shafii, he must make sure that Al-Shafii never saw the particular hadith or that he wasn't aware of its authenticity [before he can replace Al-Shafii's verdict with the hadith]. How can someone fulfill the above condition unless and until he goes through the books of Al-Shafii, those of his student until he reads all the major books in Shafii School. Indeed this is a very tough condition and those who can fulfill this requirement are very few in number [among the specialists of the Shafii School let alone the ordinary people]. The reason for the above condition is that Al-Shafii did not act according to the literal meaning of many hadith that he saw and he knew. [The reason he did not act upon them] is because he had evidence that indicated defects in the hadith, or the hadith was abrogated (*mansookh*), or the hadith was applicable to a very specific context (*takhsees*), or his information supported a particular interpretation (*ta'weel*) of the hadith and the like..."

May Al-Nawawi be encircled with Allah's Mercy for he has done a beautiful job responding to the question. Now, you can turn to the brother or sister who disapproved of your worship according to the Hanafi school, and ask him if he has already gone

through the aforementioned 250 or more volumes to know why Hanafis don't act according to that hadith. You know as well as I do that his answer will be "no" for if he studies those books he certainly would have developed an utmost respect for the scholars and he would have learned humbleness which would prevent him from asking the above question.

If he responds with "Those books are all in Arabic and I don't know Arabic," then you can ask him the following question: "Do you know the steps to choose one hadith over the other if in a given subject there are more than one hadith and the reconciliation between them is not possible?" His answer will more than likely be no. Now you have an opportunity to educate this brother or sister.

You can say to him: "Look, you found a hadith in Bukhari or Muslim and you are rejecting my worship without knowing the base of the ruling I am following. For all you know, I may be worshiping based on a more authentic hadith than you read."

You now have given him bait that he cannot resist and he will use the most famous sentence that he has been thumb-sucking: "Bukhari and Muslim are the most authentic books after the book of Allah."

You know immediately that you are dealing with an individual who has been lured to think that in

every subject the most authentic hadith is found in Bukhari and Muslim and that the hadith found therein takes unconditional precedence over any other hadith. Tell him that it is true that all the hadith found in Bukhari and Muslim are authentic according to the consensus of the scholars of the Ummah. However, it is not true that the most authentic hadith in every single subject is found always in Bukhari and Muslim. There can be a hadith outside those two books that is more authentic in a given subject. In other words, the hadith of Bukhari or Muslim don't necessarily take precedence over what is in other books. This point is evaluated by Al-Hafidz al-Iraqi in his commentary on the *Muqaddima* of *Ibn Al-Salah* under the title *Al-Murajjahaat*³. He states on page 245 that there are 110 steps in deciding between two hadith if we must choose between the two. He (may Allah have mercy on him) takes the trouble and lists all individual 110 steps taking up 5 full pages.

For the promoters of the anti-madhabism, the first step is to see if one hadith is in Bukhari or Muslim and the other is not. We want to know what this giant of Hadith Science Al-Hafidz al-Iraqi has to say about this. He says:

الثاني بعد المئة: كون احدهما اتفق عليه الشيخان

Step Number 102: One of the two hadith is nar-

rated by Bukhari **and** Muslim (*muttafaq alayhi*).

This is called “Putting the cart in front of the horse”. Step number 102 became the first step. But, wait a minute! What happened to the other 101 steps? Well, they are quietly ignored. If you take the trouble to read the steps that Al-Hafidz al-Iraqi (may Allah have mercy on him) listed, you will quickly realize that in order to go through those steps one has to scan hundreds of volumes of biographies (*al-taraajim*) of which almost none are available in any language other than Arabic. Some of these books are not yet printed, and only exist as handwritten copies preserved in the libraries of centers of learning around the world such as Mecca, Medina, Istanbul, Cairo, Damascus, Laknaw etc. Common Muslims will not have access to some of these books anytime soon. Here are a few examples [**146 volumes**]:

- *Tarikh Dimashq (Ibn Asakir)* **80 volumes**,
- *Tarikh Baghdaad (Al-Khateeb)* **21 volumes**,
- *Siyar a’laam al-nubelaa (Al-Dhahabi)* **25 volumes**,
- *Tadhkirat al-huffadh (Al-Dhahabi)* **4 volumes**,
- *Al-Tarikh al-kabeer (Al-Bukhari)* **9 volumes**,
- *Lisaan al-miizaan (Ibn Hajar)* **7 volumes**

• etc.

May Allah reward Imam Al-Shafii who said:

أُخِي كُنْ تَنَالِ الْعِلْمَ إِلَّا بِسِتَّةٍ
سَأُنَبِّيكَ عَنْ تَفْصِيلِهَا بِبَيَانٍ
ذِكَاةٍ وَحِرْصٍ وَاجْتِهَادٍ وَبُلْغَةٍ
وَأَرْشَادٍ أُسْتَزِدُّ وَطَوَّلُ زَمَانٍ

“O my Brother you will never gain knowledge
without [possessing] six [qualities];

I will inform you of these in detail and with
clarity:

Sharpness [of the mind] eagerness [to learn]
sacrifice [in terms of time, etc] and means [i.e
wealth],

And the company of a teacher and length of
time!”

After all this, if your friend still insists on his view
then you must let it go, for the discussion might
turn into an argument or a debate and this is not
recommended.

Lastly, I want the reader to know that the second
edition of this booklet will include the following
subjects God willing:

- Funerals (*janaaiz*)
- Fasting (*sawm*)

- Obligatory Charity (*zakaah*)
- Pilgrimage (*hajj*)

In the meantime, I am interested in hearing from you in order that I may make this booklet more beneficial and accessible and correct any mistakes found therein.

All praise is due to Allah and may His peace and blessings be upon our beloved Prophet, his family and companions and those who follow in their footsteps until the day of judgment. May Allah Accept this work from us, make it beneficial for the believers and make it heavy on the scale in the hereafter. Ameen!

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Audio Files and Videos

In order to help you memorize the Arabic supplication or improve your pronunciation, we are making the audio files available. There will be QR codes placed next to each relevant supplication. Scanning each image with a free application on your smartphone will let you listen to or download the audio file. For example:

Basmala:



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Similarly, we have included a video for a visual demonstration of how to pray under the section **“How the Prayer is Performed.”** If you scan the QR code using your smartphone or tablet, it will take you to the demonstration video on youtube⁴.

Sample Section from *Ila Al-Sunan*

Where to place the hands in prayer?

Ila al-Sunan is literally a 22 volume treasure in the field of Islamic jurisprudence (*fiqh*) according to the Hanafi school written by late Allaama Zafar Ahmad al-Othmaani al-Thawi (may Allah have mercy on him). In this book, the proofs and evidences are presented for nearly every ruling accompanied by a great scholarly discussion, exegesis and presentation as well as the views of the other Imams. Unfortunately, this magnificent work is not yet available in English. I translated this section to give the reader of English an appreciation for the kind of research that is needed to reach nearly each and every ruling in *fiqh*. In what follows, Imam Zafar Ahmad al-Othmani will answer the question of where to place the hands during the prayer.

Hadith 669: On the authority of Abu Haazim who

narrates from Sahl bin Saad (may Allah be pleased with him) who said: **“People were ordered to place the right hand on the left arm during the prayer”** Abu Haazim said: I only know this hadith as raised (*marfoo'*). It is narrated by Bukhari⁵.

In this hadith and the ones to follow until the hadith of Waail, there is evidence that clasping the hands in Prayer is Sunnah⁶. As far as the manner of clasping is concerned, what is unanimously agreed upon is that the right hand is placed upon the left and not the opposite and this is the Sunnah. There is however disagreement as to where to place the hands as we shall see.

Hadith 670: On the authority of Jabir bin Abdullah (may Allah be pleased with him) who said: **“Prophet Muhammed (pbuh) passed by a man praying where he placed his left hand on his right hand and he grabbed them and put the right on the left.”** Narrated by Ahmad and Al-Tabarani in his *Al-Awsat* and its narrators are those of Al-Saheeh (*Majma'a al-Zawaaid*, Chapter “Placing one hand on the other”).

Hadith 671: On the authority of Ibn Abbas (may Allah be pleased with them both), who said: “I heard the Prophet (pbuh) say: **“We, the prophets, were ordered to hurry in breaking our fast and delay our Sahoar and to place the right hand**

on the left during the prayer". "Narrated by Al-Tabarani in his *Al-Kabeer* and its narrators are those of Al-Saheeh (*Majma'a al-Zawaa'id*, Chapter on placing one hand on the other).

Hadith 672: On the authority of Waail bin Hujr in a long hadith which ends with "...**Then he (pbuh) placed his right hand on the back of his left hand, wrist and arm**". Narrated by Abu Dawood⁷ and he did not comment on its authenticity. Narrated by Ibn Khuzayma and Ibn Hibban⁸ in their *Saheehs* and Al-Tabarani narrates as: "**He (pbuh) placed his right hand on his left in a prayer close to the wrist**" as in *Al-Talkhees*⁹.

Hadith 673: On the authority Qabida bin Halb narrated from his father who said: "**The Messenger of Allah (pbuh) used to lead us in prayer and he used to grab his right [hand] with his left**". This hadith is narrated by Al-Tirmidhy¹⁰. Al-Tirmidhy said that the hadith is fair (*hasan*). [Al-Tirmidhy also said that] the scholars of the companions, the followers (*tabeen*) and those that came after them (successors) all are of the view that during the prayer, the right hand is placed upon the left. Some say that one is to place the hands above the naval and others say under the naval. All of this is acceptable for them.

Hadith 674: Yazeed bin Haroon narrated to us say-

ing Al-Hajjaj bin Hasan informed us saying I heard Abu Majlaz or I asked him saying: **How does one place the hands in prayer? He said: He places the palm of his right hand on the back of his left and places them under his naval**". Narrated by Ibn Abi Shayba (*Al-Jawhar al-naqiyy* 1/126). Al-Allama Ibn Al-Turkmani said: "Ibn Majlaz is of the view that hands are placed under the naval as narrated by Abu Omar in *Al-Tamheed* with a sound chain (*sanad jayyid*)". Then he records the above chain. Abu Da-wood narrates it as suspended hadith (*muallaq*) saying: "Abu Majlaz said under the naval".

In the above hadith is a proof that the hands are to be placed under the naval¹¹. This is supported by the statement of Al-Nakhaai that one is to place his right hand on his left under the naval. The statement of a follower (*tabii*) is an evidence for us, the Hanafis, according to the correct view even if it is not the case for the majority of the schools. The condition is that the follower should be senior and his verdicts should have appeared during the time of the Companions. Abu Majlaz Lahiq bin Hameed al-Basri fulfills this requirement. He died in the year 100 or 101 as is stated by Allama Al-Ayni in his biography as follows: "His name is Lahiq bin Hameed bin Saeed al-Basri al-A'awar and was among the famous followers (*tabeen*). He died in the year 100 or

101 (*Umdat al-Qari* 2/889).”

I would add that he is a senior follower who (*tabii kabeer*) died during the time of the companions and his statement could be supported with a raised narration (*marfoo'*) as we will see shortly.

Hadith 675: Wakii' narrated to us on the authority of Rabii' from Abi Ma'shar who narrated from Ibraheem [al-Nakhaai] who said: “**One is to place his right hand on the left under the naval**”. Narrated by Ibn Abi Shayba with a fair (*hasan*) chain as in the *Aathaar al-Sunaan* (1/71) with his commentary. A similar narration is found in the *Aathaar* of Imam Muhammed bin Al-Hasan [al-Shaybani] (Page 25).

Hadith 676: Muhammed bin Mahboob narrated saying Hafs bin Ayyash related to us from Abdurrahman bin Ishaq on the authority of Ziyaad bin Zayd from Abu Jaheefa that Ali (may Allah be pleased with him) said: “**[From] the sunna is putting the palm of one hand on the other under the naval during the prayer.**” This is narrated by Abu Dawood¹² and said I heard Ahmad bin Hanbel declare Abdurrahmaan bin Ishaq Al-Koofi weak.

I [Al-Othmani] would say that no one accused him of lying. He was declared weak in terms of his memory. He is like Ibn Abi Layla, Ibn Lahee'a and others. Al-Bazzar said in *Tahdheeb al-Tahdheeb* (6/137): His hadith is not like that of a hadith master (*haafidz*).

Al-Ajli said: “He is weak but his hadith is acceptable (*jaaiz al-hadith*) and should be recorded (*yoktabu hadithoho*)”. In a nutshell, the hadith is fair (*hasan*). This hadith is a halted hadith (*mawqoof*) but it has the ruling of a raised hadith (*marfoo'*) as in *Tadreeb al-Raawi* (page 62): “The second kind: If a companion says “we were ordered to do such and such” or “we were prohibited from such and such” or “of the sunna is such and such”, [this is an indication of raised hadith] like the saying of Ali (may Allah be pleased with him) “[From] the sunna is putting the palm of one hand on the other under the naval during the prayer.” This hadith is related by Abu Dawood in the narration by Ibn Dasa and Ibn Al-Aa'rabi. Another example is “Bilal was ordered to double the adhan”. These two examples and their likes are all raised hadith according to the correct view as adapted by the majority (*jumhoor*). The hadith is also mentioned in the *Musnad* of Imam Ahmad (1/110). Al-Suyooti says in the introduction of his *Kanz Al-Ummaal*: “All that is in the *Musnad* of Imam Ahmad is acceptable (*maqbool*). Even the weak hadith in it are close to fair (*hasan*)” as in *Muntakhab Kanz Al-Ummaal* (1/9). The Hadith Master Ibn Hajar says in his “*Tajreed Zawaaid Musnad al-Bazzaar*”: “If a hadith is in *Musnad* of Imam Ahmad, there is no need to attribute it to (or men-

tion the) other *Musnads*. Al-Haythami said in his *Zawaaid al-Musnad*: “*Musnad* of [Imam] Ahmad is more authentic than others”. As in *Tadreeb al-Rawi*, the hadith is at least fair (*hasan*). As for the cause of the weakness of Abdurrahman bin Ishaq, it is eliminated by the statement of Al-Ajli that his hadith is acceptable (*jaaiz al-hadith*) and should be recorded (*yoktabu hadithoho*) as this hadith can be supported by other attestations (*al-shawaahid*) as was stated by Ibn Hazm¹³. It was narrated to us from Abu Huraira (may Allah be pleased with him): “The Palm of one hand is placed on the other and clasped under the naval in the prayer” and from Anas (may Allah be pleased with him): “There characteristics are from the mannerisms of prophethood; hastening to break the fast, delaying the Sahoor and placing the right hand on the left under the naval in prayer.” This is also found in *Al-Jawhar al-Naqiyy* (1/126).

Hadith 677: Musadded narrated to us saying Abdurrahman bin Ziyaad related to us from Abdurrahman bin Ishaq al-Kufi from Sayyaar abu al-Hakam on the authority of Abu Waail who said Abu Huraira (may Allah be pleased with him) said: “**Taking one hand with the [palm of the] other hand [and clasping them] under the naval during the prayer [is the practice]**”. Narrated by Abu Dawood (1/275)

and in its chain is Abdurrahman [bin Ishaq] that was just discussed.

I [Al-Othmani] would say that this is a halted hadith (*mawqoof*) but it has the ruling of a raised hadith (*marfoo'*). Al-Tahawi narrated from Muhammed bin Seereen that once he narrated a hadith from Abu Huraira (may Allah be pleased with him) and he was asked if this was a hadith of the Prophet (pbuh). He said: "All the hadith narrated by Abu Huraira (may Allah be pleased with him) is from the Prophet (pbuh)¹⁴.". The narrators of this hadith are [all] trustworthy. This narration shows that all the Hadith narrated from Abu Huraira (may Allah be pleased with him) is in fact are raised (*marfoo'*) hadith. Thus, it has been established that the Sunnah way of placing the hands in prayer is under the naval which is the conclusion of Abu Hanifa and his students as was mentioned in *Rahmat al-Ummah* of Abdurrahman al-Dimashqy al-Shaafii: "There is a consensus [among the *Mujtahids*] that one is to place the right hand on the left in prayer [while standing] except for Imaam Malik whose most famous view is that the hands are kept hanging on the sides. Al-Awzaai said in *Al-Takhyeer*: "There is a difference of opinion with regards to the placement of hands [in prayer]; Abu Hanifa said under the naval, Imam Malik and Al-Shafii said

under the chest but above the naval, and there are two narrations from Imam Ahmad¹⁵ but the most famous one, which was chosen by Al-Karkhi, is under the naval like Abu Hanifa.”

Imam Al-Shafii (may Allah have mercy on him) and his followers relied on a hadith narrated by Ibn Khuzayma in his *Saheeh*. He declared this hadith of Waail bin Hujr as authentic¹⁶. Waail bin Hujr said: “I prayed with the Messenger of Allah (pbuh) and he placed his right hand on the left on his chest¹⁷” as in *Al-Nayl* (2/78). Al-Shawkaani said: “This hadith is not an evidence for their view (the Shafii school) because they say that one is to place the hands under the chest as was mentioned whereas this hadith clearly states that one is to place the hands on the chest as did the hadith of Taawoos just mentioned. There is no other hadith on the subject more authentic than that of Waail mentioned above.”

I [Al-Othmani] would say that this hadith of Waail was narrated by Ahmad in his *Musnad* by way of Abdullah bin Al-Waleed from Sufyaan from Aasim bin Kulayb from his father from Waail bin Hujr. It was also narrated by Ahmad and al-Nasaai by way of Zaaida from Aasim from his father from Waail bin Hujr. In addition, it was narrated by Ahmad by way of Abdulwaahid and Zuhair bin Muaawiya and Shoo’ba from Aasim from his father from Waail;

all of their narration did not include the extra “on his chest¹⁸”. Ibn Al-Qayyim stated in his *Ilaam al-Muwaqqieen*: “Nobody narrates this hadith with the extra “on his chest” except for Muammal bin Ismail¹⁹.” It is thus established that this is an isolated hadith (*mutafarriid fi dhalika*) of Muammal bin Ismail as in *Al-Taaliq al-Hasan* (1/65).

Analysis of Muammal Bin Ismail as a Narrator of Hadith

Regarding the Muammal bin Ismail, there are differences of opinion. Some of the experts declared him trustworthy. Abu Haatim said regarding him: “[He is] truthful, a strict follower of sunna but makes lots of mistakes.” Al-Bukhari said: “It is not permissible to narrate from him (*munkar al-hadeeth*)”. Yaaqoob bin Sufyaan said: “Muammal Abu Abdurrahmaan is great sunni Shaykh and I heard Sulaiman bin Harb praise him saying our teachers used to recommend him to us except that his hadith is not like that of his peers. It is necessary for the experts to analyze his narrations for he narrates unfamiliar hadith (*manakeer*) from his trustworthy teachers. This is inexcusable. If he narrated these unfamiliar hadith from the weak narrators, we could have found an excuse for him.” Al-Saajy said: “[He is] truthful but makes a lot of mistakes and he has whims[fancies]too many to mention.”

Muhammed bin Naaser al-Marwazi said: “If Muammal is the sole narrator of a hadith (*infarada bi hadith*), it’s a must to study the narration and make sure because he had a bad memory and used to make a lot of mistakes” as in *Tahdheeb al-Tahdheeb* (1/371). In conclusion, the isolated extra narration of Muammal bin Ismail of “on his chest” is not accepted since those that are trustworthy narrated the same hadith without “on the chest”.

Another hadith that was used as evidence is that of Qabeeda bin Halb from his father who said: “I saw the Messenger of Allah (pbuh) depart [from the place of his prayer] to his right and left and I saw him put this on his chest and Yahya described it as right hand on the left above the lower end of sternum (*mufassil*).” This is narrated by Imam Ahmad in his *Musnad*²⁰ as in *Awn al-Ma’abood* (1/276) it states that Yahya’s description above does not correspond to the text of the hadith as we will see. It says in *Al-Taa’liq al-Hasan*: “It occurred to me that this is stemming from syntactical error and the correct text would be “I saw him put this [right hand] on this [left]” and this is in accordance with the description of Yahya “right hand on the left above the lower end of sternum (*mufassil*)”. This matches also the other narrations. Perhaps this is the reason why Al-Haythami did not narrate it in *Majma’*

al-Zawaaid, Al-Suyooti did not narrated it in *Jam' al-Jawaami'* or Ali Al-Muttaqi in *Kanz al-Ummaal*. Allah knows best."

I [Al-Othmaani] would say that the above statement is supported by the fact that Imam Ahmad narrates the hadith in question (5/226) once by way of Sufyan as "I saw the Prophet (pbuh) placing his right hand on the left in prayer" and another time by way of Shareek as "I saw him putting one of his hands on the other". He narrates from Shareek second time and Al-Daraqotni narrates it from Abdurrahmaan bin Mahdi and Wakee' from Sufyaan from Samak bin Harb from Qabeesa bin Halb from his father who said: "I saw the prophet placing his right [hand] on the left in the prayer" without the words "on his chest". Ibn Maja, Tirmidhy and Imam Ahmad narrated by way of Abu Al-Ahwas from Samaak bin Harb from Qabeesa from his father who said "Messenger of Allah (pbuh) used to lead us in prayer and would grab his left [hand] with his right" and it does not contain the words "on his chest" either (*Al-Ta'liq al-hasan* 1/68). This is an evidence for what Al-Allama Al-Naymawi said of the possibility of syntactical error. The description of Yahya necessitates that the text of the original hadith is "placed this [right hand] on this [left hand]" as will testify all who have a good grasp of

the language²¹.

Another hadith that was used as evidence is what was narrated by Abu Dawood in some of the copies of his Sunan (1/275) on the margin: "Abu Tawba narrated to us saying Alhaytham (i.e., Ibn Hameed) related to us from Thawr from Sulaiman bin Musa from Taawos who said: "The Messenger of Allah (pbuh) used to place his right hand on the left clasping them tightly on his chest in the prayer²²."

Abu Dawood did not comment on the authenticity of this hadith. The narrators are all those of the authentic [of Bukhari?] except Sulaiman who is of the narrators of Muslim and Al-Haytham who is truthful but accused of denying Divine determination (*qadar*) as in *Al-Taqreeb* (page 228). It is a loose hadith (*mursal*) which constitutes evidence for us but not for the majority of the Hadith scholars or Shafii scholar thus they cannot use it as evidence. It doesn't agree with their point of view as was mentioned previously excepted if this loose hadith is added to the aforementioned hadith of Waail, this gives strength to the narration.

Since loose hadith constitutes an evidence for us, the Hanafis, we must either put this hadith in practice or explain why we don't use it. We answer and say that the Hadith of Ali (may Allah be pleased with him) is more preferable for us since it makes

it clear that putting the hands under the naval is from sunna. Whereas the hadiths that mention placing the hands on the chest are all in the form of narrating an action which does not firmly establish that placing the hands on the chest is a sunna that Prophet (pbuh) persisted in. It is the narration of situations that cannot be generalized. As for the word “*kana*” (used to) in the hadith does not necessitate a habitual practice. Whereas the word “*al-sunna*” in the hadith of Ali (may Allah be pleased with him) is a stronger proof than the word “*kana*” in the above hadith. Thus taking the hadith of containing the words “under the naval” is more preferable. Other forms of placing the hands for us is permissible. The legal analogy (*qiyaas*) also leads one to conclude that the hands are to be placed under the naval for it is the posture of respect.

Hadith 678: Wakee’ narrated from Musa bin Omayr from Alqama bin Waail bin Hujr from his father (may Allah be pleased with him) who said: “**I saw the Prophet (pbuh) place his right [hand] on the left under the naval in the prayer**²³.” Narrate by Ibn Abi Shayba and its narrators are trustworthy. Al-Shaykh Qaasim bin Qutlubogha al-Hanafi said: “Verily this is a good chain (*sanad jayyid*)” as in the Commentary of Al-Tirmidhy by Abu Al-Tayyib (may Allah have mercy on him).

Al-Shaykh Abu al-Tayyib, who wrote a commentary on Al-Tirmidhy, said: “This is an authentic hadith both in terms of the chain and the text. It constitutes an evidence.” In *Al-Taa’leeq al-Hasan* (1/70): “Al-Shaykh Hayyat al-Sindi said in Tawaali’ al-Anwaar: “Its narrators are trustworthy”. In fact, its narrators are those of Muslim except for Musa bin Omayr who is trustworthy from the narrators of Al-Nasaai and Alqama bin Wail bin Hujr al-Kufi is of the narrators of Muslim. He is trustworthy (*thiqa*) and truthful (*sadooq*).

Did Alqama bin Waail hear from his father?

It says in *Al-Taqreeb* (page 147): “...Except that he did not hear from his father.” The Hadith Master [Ibn Hajar] changed his view and said in *Al-Tahdheeb*: “He narrates from his father²⁴.” In Muslim under the chapter “Sihhat al-Iqraar bi al-qatl” (2/61) without making clear if he heard from his father. Muslim said: “Ubaydillah bin Mu’adh al-Anbary narrated to us saying my father informed us saying Abu Yunus narrated from Samaak bin Harb from Alqama bin Waail who narrated to them saying his father related to him saying: “I was sitting with the Prophet (pbuh)...”. Al-Tirmidhy said (1/251): in chapter “Al-Imam ya’moro bi al-dam”: “Alqama bin Waail bin Hujr heard from his father. He is older than Abduljabbar bin Wail who did not

hear from his father²⁵.” You probably know that some of the later scholars expressed doubt about the authenticity of the extra “under the naval” in this narration of Ibn Abi Shayba as in Awn Al-Maa’bood (1/276). Al-Allama Al-Shaykh Hayaat al-Sindi said regarding the authenticity of the extra “under the naval” that it is debatable. He said that in fact the origin of this extra has to do with a mistake in some manuscripts. If you go back to some of the correct manuscripts of “*Al-Musannaʿ*” you will see this hadith with the above text and chain except that it does not contain the extra “under the naval.” He mentions there after this hadith, the narration (*athar*) of Al-Nakhai whose wording is very similar to this hadith and at the end of it you have “in prayer under the naval”. Perhaps the scribes eye went to the next narration as he was copying the hadith of Waail and to the wording “under the naval” from Al-Nakhaai’s halted narration (*mawqoof*) and interpolated in to Waail’s raised narration (*marfooʿ*).

I [Al-Othmani] would say that if the addition was found in one copy or the manuscript, I would have accepted the explanation “perhaps the scribes eye went to the next narration as he was copying the hadith...” Since it is found in multiple copies or manuscripts, it is unlikely the scribes of all these

manuscripts made the exact same mistake.

Al-Allama Qaaim al-Sindi says in his booklet "*Fawz al-Kiraam*" as in "*Al-Taa'liq al-Hasan* (1/80)" that the claim that this extra "under the naval" is a mistake is not befitting to the one who would want to be fair given that Al-Shaykh Qaasim stated that the words "under the naval" is in his copy of *Al-Musannaf* (and I personally saw it in a copy) and it is also in the copy found in the library of Hadith Expert Al-Shaykh Abdulqaadir. He [Al-Sindi] also said I saw it with my very own eyes in an authentic copy with authentic signs (*al-amaarat al-musahaha*). He further said: "This extra (i.e., "under the naval") is found in majority of the authentic copies or manuscripts [of *Al-Musannaf*]"

Al-Naymawi said: "To be fair, even though this extra (i.e., "under the naval") exists in the majority of the authentic copies [of *Al-Musannaf*], it goes against the narrations of the trustworthy narrators (*thiqaat*) and thus it is not authentic."

I [Al-Othmani] would say that the matter is not as Al-Naymawi puts it because if an anomalous narration (*shaadh*) has attestations (*al-shawaahid*) it becomes acceptable. It is the case here. The ahadith that are quoted above be it halted (*mawqoof*) or raised (*marfoo'*) support this extra (i.e., "under the naval").

It says in “Al-Bahr Al-Raa'iq (1/303)”: “According to Al-Shafii, one places his hands above the naval and under the chest. Al-Nawawi supported this with the narration of Waail bin Hujr in the *Saheeh* of Ibn Khuzayma where he says: “I prayed with the Prophet (pbuh) and he put his right hand on the left and placed the on his chest”. It is obvious that this hadith does not support his claim. What is reasonable to say and what is sure in the Sunnah is that one places the right hand on the left. As far as the placement of the hands is concerned, there is not an authentic hadith that necessitates certain practice except for this hadith of Waail bin Hujr. Even though the hadith narrates a certain practice of the Prophet (pbuh) but it does not necessitate a general rule. It is possible that this hadith indicates permissibility...²⁶

Following hadith has been narrated in the *Sunan* of Abu Dawood²⁷ and he did not make any remark regarding its authenticity:

Muhammad bin Qudama bin A'yan narrated to us from Abi Badr from Abi Taalot Abd Al-Salaam from Bin Jareer Al-Daby from his father who said: “I saw Ali (may Allah be pleased with him) grab his left wrist with his right hand and place them above the naval.” This does not contradict the hadith of the text that was narrated from him for both prac-

tices (i.e., above and below the naval) could be permissible. You have seen the statement of Tirmidhi that all forms of placement (below, on or above the naval) are acceptable according to the scholars. However, the hadith of the text narrated from Ali (may Allah be pleased with him) is more preferable than this one since that one is a statement whereas this one is a narration of a practice and [in jurisprudence] the former is always preferable over the latter and Allah knows best.

The Meaning of the Noble verse: “Therefore turn in prayer to your lord and sacrifice ”

As for the narration of Al-Bayhaqi²⁸ in his *Sunan* from Ibn Abbas (may Allah be pleased with them) regarding the saying of Allah “Therefore turn in prayer to your lord and sacrifice (*wanhar*)” that it means putting the right hand on the left under the throat (*nahr*). In the chain of this narration is Rooh bin Al-Musayyib whose narrations are to be dismissed (*matrook*). Ibn Hibban said that he narrates fabricated hadith from the trustworthy narrators (*thiqaat*) and it is not permissible to narrate from him [Rooh bin Al-Musayyib]. Ibn Ady said that his ahadith are not authentic (*ghayr mahfoodza*). Likewise his narrations from Ali (may Allah be pleased with him). Al-Allama Ibn Al-Turkmani said: “in its chain of transmission there a perplexity or mix-

up (*idtiraab*)". Al-Hafidz ibn Katheer said in his Qur'anic commentary²⁹: "It is said that what is meant by the word *wanhar* is to place the right hand above the left under the throat in prayer. This is narrated from Ali (may Allah be pleased with him) but the narration is not authentic as in [the book] *Al-Taa'liq Al-Hasan* (1/49) in a nutshell"

The Rulings Pertaining to Jurisprudence [*Fiqh*]³⁰

Persons who are morally responsible (*mukallaf*) take one of the following rulings in the Hanafi Madhab.

The Obligatory (*fard*): For the majority of scholars, *fard* and *wajib* are synonymous, and both convey an imperative and binding demand regarding the performance of an action. The obligatory is an act that is established by a decisive text (*dalil qadti'*) whose meaning is decisive and not open to the possibility of interpretation, such as the five pillars of prayer, and that which has been established by way of Sunna Muttawatir, such as the recitation of Quran in prayer .

The Hanafis however, have drawn a distinction between *fard* and *wajib*. An act is deemed obligatory (*fard*) according to the Hanafis if it is conveyed in a clear and definitive text of the Quran or sunna (known as *dalil qati'*). Though if the command to

perform something is conveyed in a speculative text (*dalil dhanni*), then the act is deemed necessary [*wajib*].

It is compulsory to perform that which is deemed obligatory. One who performs an obligatory act out of obedience to God is rewarded, while a person who abstains from an obligatory act without a valid excuse makes himself liable and deserving of punishment. The one who denies the binding nature of an obligatory act becomes an unbeliever if it is established through a clear and definitive text (*dalil qati'*), but not if he disputes the authority of a command that is deemed *wajib*, although he becomes a transgressor.

A consequence of the distinction between *fard* and *wajib* is that when the *fard* is neglected in an act required by the Sacred Law, the whole act is null and void. For example; if one leaves out the bowing or prostration of the obligatory prayers, the whole prayer is nullified, though if he leaves out the recitation of the Fatiha (which is *wajib*), the prayer is valid, but deficient.

The Necessary (*wajib*): *Wajib* according to the Hanafi school is that which is established by a firm command, but which has been established through a text that allows for the possibility of interpretation. This textual proof is called *dalil dhanni*. 'This

type relates to acts such as *sadaqah al-Fitr* and the *witr* prayer. Verily, these have been established by a speculative text [*dhanni* text] that is open to interpretation. If however, the subject thing is established with a definitive and clear proof [*dalil qat'i*], such as with a Quranic verse or hadith Mutawatir, then it is deemed obligatory (*ford*) as previously mentioned. Denying that which is necessary is deemed as corruption (*fisq*), though not disbelief. To leave a *wajib* act is sinful.

The omission of *wajib* components of prayer does not nullify prayer provided it is omitted absent-mindedly and provided two forgetful prostrations are performed at the end of prayer. If a *wajib* component of prayer is intentionally omitted, then one is required to repeat his prayer in order to mend the defect.

The *Mandub* (Recommended Act) or Sunna

The *mandub* (recommended act) is divided into three parts;

- a. Sunna *mu'akkada*, namely, the emphasized sunan,
- b. The sunna whose acts have been sanctioned by the Sacred law (*nafila*), though they are not emphasized, and
- c. Sunna *zawa'id* which refers to the acts

and conduct performed by the Prophet as a human being such as his style of dress and choice of food.

The Emphasized Sunna (*sunna muakkada*) is that which our blessed Prophet (God bless him and grant him peace) or the Companions did most of the time with respect to worship and did not leave it except on a rare occasion. Examples include the congregational prayer, the *adhan* and *iqama* as well as all matters of worship which the Prophet was diligent upon. This sunna is also termed Sunna al-Huda.

The one who performs an emphasized sunna is rewarded while leaving it is not punishable, though is worthy of blame and reprimand. Customarily leaving a sunna is sinful, because it entails 'turning away' from the Messenger of Allah whom we have been commanded to follow. If a person gives up such acts totally, he is liable to lose his moral probity (*'adalah*) which may result in the rejection of his testimony. If a town collectively decides to give up these recommended acts, then they expose themselves to legal and military action. Note; the congregational prayer according to the Hanafi Madhhab is an emphasized sunna, whereas the majority maintain that it is a communal obligation (*fard kifaya*). Ahmad ibn Hanbal maintained that it is

obligatory on each person (*fard ayn*) to attend the congregational prayer.

The Recommended Sunan (*nafila*), which is not emphasized and which is also termed *mustahab* (desirable), meritorious and voluntary! is that which the Prophet did one or more times and then discontinued, and did not diligently perform, such as the four rak'ahs prior to the 'isha prayer, and all other voluntary acts, such as donating charity to the poor, fasting on the Monday and Thursday of each week. The ruling for one who performs acts of this kind is that he is deserving of reward, while leaving it is not sinful or blameworthy because it is not part of his lawgiving.

Sunna Zawa'id are the acts of the Prophet pertaining to his ordinary daily tasks as a human being, such as his dress, choice of food and drink as well as his dealings and conduct with his family members. These are acts considered as part of an individual's perfection by following the Prophet in such things. The rule for such acts is that one who adopts them with the intention of following the Prophet, is an excellence and is to be rewarded. This indicates one's love for the Prophet. But someone who does not follow the Prophet in such matters is not considered a wrongdoer and is not blameworthy in any way because they are not in the degree of the sunan

al-Huda (emphasized) as mentioned previously.

A question from these categories is the following; Is it necessary to fulfill a *nafl* act that was commenced but was not completed or is it not necessary? The jurists differed on this point. Imam Shafi'i said; one is not required to perform the *nafl* he commenced and neither is he blamed for its discontinuation, because the *nafl* was legally introduced with that quality, and this does not impose the act upon a person. Therefore, one is rewarded for its engulfment and is not blamed for its omission. And as long as it was introduced into the law with that quality, then it is necessary that it remains as such even after it is commenced. He added that; it cannot become a requirement because the reality of something does not change by being commenced; and that it is preserved in its quality, which is *nafl*, whether he completes it or nullifies it. Abu Hanifa maintained that; *nafl* that is commended becomes a requirement to fulfill. For example; if a person begins a voluntary fast, but then ruins the fast, he is required to make up that day even though it was voluntary. He held that if one commenced a voluntary prayer or fast, he is required to accomplish it; and if he does not, then he will become liable to fulfill it as *qada* (makeup). Abu Hanifa used the following proof; Allah said [..and make not vain your

deeds. Abu Hanifa also maintained that a *nafl* can change into *wajib* when one promises such an act. For example, if one says, "I vow by God, that I will perform p two rak'ahs of prayer" then he is required to perform them. Hence, the rak'ahs were voluntary, but became *wajib* with the vow.

The Permissible (*mubah*) is what the Law-giver has neither requested nor prohibited, so the person who does it, is not rewarded or punished. Though such acts are rewarded if the person intended good. It is also called halal. The *mubah* mentioned in the text is usually expressed in words like, "It is of no harm to perform ..." or "It is no sin for you," and so on.

The Somewhat Disliked (*makruh tanzih*) is that which we have been commanded to leave, even though it is not sinful; meaning the law giver has interdicted but not strictly forbidden. One who leaves it is rewarded, while one who does it has acted sub optimally and is not deserving of punishment. Examples of such things that apply to this category is the wudu from the leftover water of a cat or predatory animal. Ibrahim as-Salkini says, "To leave that which is indicative of the sunna or that which is recommended -- is somewhat disliked [*makruh tagzih*]."

The Prohibitively Disliked (reprehensible) or un-

lawfully disliked (*makruh tahrim*) is the opposite of *wajib* according to the Hanafis. It is an act that we have been firmly commanded to leave through a text which is open to the possibility of interpretation. Denying such a command is misguidance and worthy of punishment, but not disbelief. Performing such an act is sinful. The above division of *makruh* is based on the Hanafi opinion, while the majority of jurists place *makruh tahriman* into the category of forbidden insofar as it is a demand for omission expressed in binding terms.

The Forbidden (*haram*) is that which the Law-giver strictly forbids through a decisively established text. Someone who commits an unlawful act is deserving of punishment, while one who refrains from it out of obedience to Allah is rewarded.

Book of Purification

What Can Be Used for Purification

The kinds of water suitable for purification are seven:

1. Rain water
2. Sea water
3. River water
4. Water from wells
5. Melted snow

6. Melted hail

7. Spring water

Types of Water

The waters are divided in to 5 categories:

1. The water that is clean (pure) in itself, purifying for others and it is not disliked (*makrooh*). This is called absolute water (*maa mutlaq*):
2. Small quantity of water from which a cat or a similar animal drank. This type of water is clean in itself, purifying for others but use of it is disliked (*makrooh*).
3. The water that is clean in itself but is not purifying for others. An example would be a water that was used for making wudu to remove a spiritual impurity (*hadath*) or water that was used to make wudu upon wudu with the intention of worship (*li-qurba*). As soon as this water leaves the limbs of a person, it becomes used water (*maa musta'mal*) [and loses its purifying ability]. It is not permissible to use water [for purification] from fruit trees even if it comes out by itself without any external pressure according to the evident view. It is not permissible to use

water, which lost its nature through cooking, for purification. Nor is it permissible to use water that is overwhelmed by being mixed with inanimate objects and as a result water loses its viscosity and fluidity. If saffron, or fruit or tree leaves are mixed with water, without cooking, one can use this water for purification. What “overwhelming” means for a liquid is that when it is mixed with water one out of two of its characteristics becomes visible (e.g., milk having only color and taste) or two out of three of its characteristics becomes visible (e.g., vinegar having color, taste and smell). As for the liquid that has neither color, nor taste nor smell like used water (*maa musta'mal*) or rose water that lost its smell, one needs to measure. If two *ritl*³¹ of used water is mixed with one *ritl* of absolute water, the mixture cannot be used for purification but the opposite can (i.e., if one *ritl* of used water is mixed with two *ritl* of absolute water, this can be used for purification). If equal amounts are mixed, this cannot be used for purification³².

4. The fourth type of water is filthy or impure (*najis*) water. It is a small amount of stagnant water that is mixed with filth. What is meant

by a small amount is less than 10 by 10 *zira'* ³³. In this case, water is considered impure even if there is no sign of the filth that is mixed with water. For running water, on the other hand, it would be considered pure if one or more of the characteristics of filth show up such as taste, color or smell.

5. The fifth type of water is the doubtful water (*maa mashkook*) that a donkey or a mule drank from.

Leftover Water (Su'r)

If a human being or an animal drinks from small amount of water (10x10 *zira'* [190 in x 190 in]), it is called leftover (*su'r*) and it can be of four types:

1. If it is the leftover water from a horse or an animal whose meat is *halal* (permissible) to eat, or a human, then this water is considered pure and purifying.
2. If it is a leftover a dog, pig or a wild animal such as a lion or a wolf, then this water is considered filthy (*najis*) and it cannot be used for purification.
3. If it is a leftover of a cat, free-range chicken, wild birds such as an eagle, a hawk or a buzzard (glede) or a mouse (though not scor-

pion), it is disliked to use this water in the presence of pure and purifying water.

4. If it is the leftover of a donkey or a mule, this is called doubtful water (*maa mashkook*) and if no other water exists, one can make wudu with it followed by a *tayammum* (dry ablution).

Containers and Clothes

If containers holding clean water are placed next to those containing impure water and one doesn't know which is which, one is to examine them for the purpose of making wudu and drinking provided that majority hold clean water. If majority are impure, one is not to use any of it for wudu but it can be investigated for drinking.

If clean clothes are mixed with dirty clothes, one is to examine them doing his best [for covering up during prayer] irrespective if the majority is clean or dirty.

Wells and Their Purification

If something filthy falls in a small well, all the water has to be removed even if the filth is a small amount such as a drop of blood or alcohol unless it is a small amount of animal dropping. If a pig falls in to a well, all the water has to be removed even if the animal comes out alive and its mouth (saliva) did

not touch the water. If a dog, or a sheep or a human being dies in a well, all the water has to be removed. If an animal, even a small one, dies and becomes bloated in a well, one has to remove 200 buckets of water if it is not possible to remove all of it. If a chicken or a cat or the like dies in a well, then one has to remove 40 buckets of water. If a mouse or the like dies in a well, one has to remove 20 buckets of water. Once this is done, then the well, the bucket, the rope and the hands of the person are considered clean.

The wells are not considered impure if a [little] amount of camel, sheep, horse, donkey, mule or a cow dung falls in to a well unless an onlooker considers it too much or if one sees [signs] of droppings in every bucket of water. If some feces of a pigeon or sparrow falls in to a well, it does not render the water impure and hence no action is needed. If an animal which does not have [running] blood like fish or frogs or an aquatic animal dies in a well, it does not render the water impure. If a bedbug, a fly, a wasp, a scorpion dies in a well, it does not harm the water.

If an animal, whose meat is eatable (*halal*), or a human being, falls in a well and comes out alive, no action is required provided that their bodies were free of filth. If a mule, a horse, a bird of prey, or

a wild animal falls in a well, it does not harm the water provided that its body doesn't contain filth. If its saliva touches the water, the ruling is based on the ruling of the saliva (or the leftover) of the particular animal. If a dead animal is found in the well, the water that was pulled out during the last 24 hours would be considered impure. For a bloated animal, this duration is 3 days and 3 nights if it is not known when the incident happened.

Chapter of Cleaning Oneself after the Call of Nature (Istinja³⁴)

Upon urination, a male has to make sure that flow of urine stopped to his satisfaction. This can be done, depending on the person, by walking, coughing, leaning or the like. It is not permissible to start wudu until one is convinced that the wetness is gone. Cleaning oneself after the call of nature (*istinja*) is sunna provided that the urine or feces does not spread beyond the outlet. If the impurity spreads beyond the boundary of the outlet and is as much as a *dirham*³⁵, it is necessary (*wajib*) to clean it with water. If it is more than a *dirham*, it is a must (*fard*) to clean it with water. During *ghusl* (ritual bath), one must wash the private parts before it after intercourse, a period or a post-natal bleeding.

If the filth is little, one can use clean stone or the like to remove it, though using water is more desirable.

The more preferred way to combine the two, that is wipe with stone and then wash. It is permissible to use either water or stone by itself. Cleaning itself is sunna. Using more than one stone is recommended (*mandoob*) not an emphasized sunna (*sunna muakkada*). It is recommended to clean with 3 stones even if the cleaning could be accomplished with less.

How to Clean (istinja) after a Call of Nature

If testis are hanging, one is to start wiping backwards, then forward and then backwards, otherwise one is to start wiping forward. A female starts by wiping backwards in order not to dirty her genitals.

The one washes his [left] hand and wipes the place of filth with [the inside of] one, two or three fingers. A male brings uses mostly his middle finger [by bringing it forward] then his ring finger. Cleaning should not be done with a single finger. A female uses middle and ring fingers together from the fear of being aroused. One is to continue cleaning until the offensive odor is gone. One is to relax his buttocks while cleaning if not fasting. One has to wash his hands a second time and if he is fasting he must dry the area before getting up.

What Is and Is not permitted to Use in Istinja

One must not expose himself during cleaning after

the call of nature whereby his private area can be seen. If the impurity leaves the exit (be it feces or urine), and is as much as a *dirham*³⁶, one cannot pray provided he has the means to remove it. One has to do his best to remove it without exposing his private area to these nearby.

What is disliked to use during cleaning (Istinja)

It is disliked to use bones or food of either humans or animals. It is also disliked to use baked bricks, pebbles, coal, glass, gypsum, valuable fabric such as silk or cotton. It is disliked to clean oneself with the right hand without a valid excuse.

The Etiquette (adab) of Call of Nature

1. One must enter the restroom with the left foot seeking refuge with Allah from the devil the accursed one.



[Supplication for entering the bathroom:](#)

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

(ALLAHUMMA INNEE AUDHU BIKA
MINAL KHUBUTHI WAL KHABAAITH)

O Allah I seek your protection
from filth and impurity

2. One needs to sit down leaning on his left.
3. One should not speak except if it is neces-

sary.

4. It is prohibitively disliked (*makrooh tahrimi*) to face the direction of Kaba (*qibla*) or turn his back even inside the buildings.
5. Facing the sun and the moon as well as the wind is disliked.
6. It is disliked to urinate or defecate in water, shade, a hole, a road and under a fruit-bearing tree.
7. It is disliked to urinate standing unless one has a valid excuse.
8. One leaves the restroom with the right foot and utters the following supplication.



[Supplication for exiting the bathroom:](#)

أَلْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

(ALHAMDULILLAHILLADHI ADHHABA
ANNIL ADHAA WA AFAANI)

All praise be to Allah, who has repelled
harm from me and protected me.

Miscellaneous Rulings Regarding Purification and Water

1. Water becomes used (*musta'mal*) right after it separates from the body. For example, a

person who is washing his arm renders the water used right after it separates from the limb [³⁷].

2. When making wudu upon wudu for the purpose of closeness to God, the second wudu must be made at a different place to that of the first, otherwise it is regarded as wastage even if one intended nearness to God! If one makes wudu upon wudu in the same place, it is disliked and the water from the second wudu is not regarded as used water (*musta'mal*) [³⁸].
3. Used water (*musta'mal*) is fit for the purification of physical filth (*najasah haqiqiyya*) from the body or clothes, such as urine, pus and wine, but is not purifying for major or minor impurity (*hadath*) and therefore unfit for wudu and *ghusl* (ritual bath)[³⁹].

The Chapter of Wudu (Ablution)

How to Perform Wudu

1. Make the intention to perform wudu
2. Say



Basmala:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“BISMILLAH AR-RAHMAAN AR-RAHEEM”

(In the Name of Allah Most Gracious
Most Merciful)”

3. Wash the hands three times making sure that the water reaches between the fingers and under any rings
4. Rinse the mouth three times
5. Wash the nostrils three times (taking the water in from the right hand and blowing it out with the left)
6. Wash the face three times
7. Wash the right hand arm including elbow three times
8. Wash the left hand arm including elbow three times
9. Wipe the top of the head. This is the minimum. The preferred practice is to wipe the entire head.
10. Wipe the ears once
11. Wipe the back of the neck once
12. Wash the right foot including ankle three times making sure that water reaches between the toes
13. Wash the left foot including ankle three times making sure that water reaches be-

tween the toes

Pillars of Wudu

The pillars of wudu are four which are also its obligatory actions (*faraiduhu*).

1. Washing the face starting from the hairline above forehead to the bottom of the chin lengthwise and from ear-lobe to ear-lobe width-wise [once].
2. Washing the arms including the elbows [once].
3. Wiping one quarter of the head [once].
4. Washing the feet including the ankles [once].

The reason for wudu is that certain rituals are permitted only with wudu. This is the worldly reason. There is also the spiritual reason, which is to get reward.

For Whom is Wudu Obligatory

Wudu is obligatory for the one fulfilling the following conditions:

1. Sanity
2. Maturity
3. Being Muslim
4. Having enough water to make wudu

5. Being in a state of spiritual impurity (*ha-dath*)
6. Not being on one's period
7. Not having post-natal bleeding
8. Having barely enough time to make wudu [before the time of current prayer expires]

Conditions for the Validity of Wudu

1. Clean water has to reach the skin [for the three limbs that need to be washed].
2. One should not be on her period or post-natal bleeding. One should not experience anything that breaks wudu in the process of making wudu (such as a continuous flow of urine).
3. One must remove anything that prevents water from reaching the skin such as wax or grease.

Miscellaneous Rules Regarding Wudu

1. It is obligatory (*fard*) to wash the outside of the thick beard⁴⁰ according to the most correct opinion.
2. One must make sure the water reaches the skin under the light beard.

3. One does not have to wash the hair hanging over the face nor the part of the lip that is hidden once the mouth is closed.
4. If the fingers are close to each other such that the water cannot naturally reach between them or if the nails are too long covering the tip of the fingers or if there are things like dough that prevent water from reaching the skin, one has to separate the fingers, make sure water gets under the excess nail or remove any substance preventing water from touching the skin. What usually gathers under the nails does not prevent water from reaching the skin.
5. One has to move the tight ring around to make sure water reaches the area covered by it.
6. If water would harm the cracks on one's feet, he is permitted to pass the water over the medicine in the cracks.
7. If one cuts his hair after ritual bath, he doesn't need to rewash his head nor does he need to rewipe his head if he cuts his hair after wudu. If one cuts his nails or mustache after wudu, he does not have to rewash his face or hands.

The Recommended Actions (sunan) of Wudu

The recommended actions (sunna) of wudu are eighteen.

1. Washing the hands including the wrist.
2. Starting the wudu in the name of Allah (*bas-mala*).



Basmala:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“BISMILLAH AR-RAHMAAN AR-RAHEEM”

(In the Name of Allah Most Gracious
Most Merciful)”

3. Using tooth stick (*siwaak*) or finger to clean the teeth if the former is not available.
4. Gargling three times even if it is done with a single handful of water.
5. Snuffing water into the nostrils three times [with the right hand] and blowing it out [with the left]
6. Exaggeration in gargling and snuffing for the one who is not fasting.
7. Running the finger through the beard from underneath the chin while having a hand full of water in one's hand.

8. Interlacing the fingers [making sure that water penetrates between them].
9. Washing each limb three times.
10. Wiping the entire head once.
11. Wiping the ears right after the head [without re-wetting them].
12. Rubbing the limbs.
13. Completing wudu without a long pause between each action (*al-walaa'*) such that by the time one moves to next limb the previous one is not dry .
14. Intention.
15. Performing the wudu in order. This is in fact emphasized sunna (*sunna muakkada*). The order is what is mentioned by Allah the Exalted in Qur'an (Maida, 6) [i.e., arms, face, head and feet]
16. Starting the washing with the right limb.
17. Starting the washing with the tips of the fingers [and toes].
18. Wiping the neck [not the throat].

It is said that the last four are preferable (*mustahab*) actions.

The Etiquettes of Wudu

The etiquettes of wudu are fourteen.

1. To sit high while making wudu.
2. One should turn towards Macca (*qibla*) while making wudu.
3. One should not ask for other's help for making wudu without an excuse.
4. One should not talk.
5. Combine the intention in the heart with the pronunciation by the tongue.
6. One should supplicate with prayers narrated from the Prophet (pbuh).
7. Start washing (or wiping) of each limb in the name of Allah by uttering *bismillah*.
8. Inserting the small finger in the ear.
9. Moving the loose ring.
10. Using the right hand for gargling and snuffing while using the left to blow the water out.
11. Making wudu before the time of the prayer enters for the one without a legal excuse.⁴¹
12. Uttering the two testimonials after wudu that there is no deity worthy of worship except Allah and that Muhammed is the Messengers of Allah.

13. Drinking from the wudu water standing once done.
14. Saying: “O Allah make me of those who repent and of those who are stay away from shameful deeds.”



Supplication after Wudu

اَللّٰهُمَّ اجْعَلْنِي مِنَ التَّوَّابِيْنَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِيْنَ

(ALLAHUMMA IJ'ALNI MIN AT-TAWWAABINA
WAJ'ALNI MINAL MUTATAHHIREEN)

O Allah make me from among the repenters
and make me from those who are pure.

What is Disliked (makrooh) During Wudu

1. Wasting water.
2. Being miserly with water [whereby what should be a washing turns in to a wiping ⁴²].
3. Splashing water on the face.
4. Talking.
5. Asking for other's help for making wudu without an excuse.
6. Repeat wiping three times with new water every time (wiping is to be done once while washing is done three times).

Types of Wudu

There are three types of wudu

1. Wudu that is obligatory (*fard*) for the one who has ritual impurity (*muhdith*) and wants to perform prayer even if it is a supererogatory one, funeral prayer, prostration for recitation (*sajdat al-tilawa*), touching the Qur'an or [touching something like a coin or a wall decoration containing⁴³] a verse.
2. Wudu that is necessary (*wajib*) for the one wanting to circumambulate the Kaba.
3. Wudu that is recommended:
 - a. Before going to bed,
 - b. After waking up from sleep,
 - c. Renewing wudu,
 - d. Making wudu over wudu, after a lying, backbiting, slandering or every sin,
 - e. After reciting poetry,
 - f. After a boisterous laugh outside of prayer,
 - g. After giving a burial bath,
 - h. After carrying a casket,
 - i. Making wudu anew for every prayer,

- j. Before the ritual bath,
- k. For eating, drinking and intimate relation or sleeping for the one having a major ritual impurity (*janaba*),
- l. After getting furious,
- m. For reciting Qur'an [from memory],
- n. Before narrating hadith,
- o. Before studying Islamic sciences,
- p. Before calling adhan or *iqama* or delivering [Friday] sermon (*khutba*) or even for a marriage ceremony,
- q. Before visiting the grave of the Prophet (pbuh),
- r. Before standing in *Arafa*,
- s. Before walking between the hills of *Safa* and *Marwa*,
- t. After eating camel meat or after touching a female (though there is difference of opinion regarding the last two matters).

What Nullifies Wudu

Nullifiers of wudu are twelve:

1. What leaves human body from front or back

except the wind from front according to the most correct view.

2. Giving birth even if no blood is seen.
3. Any other impure substance such as puss and blood which leaves the boundary of a wound [or cut for example].
4. Vomiting a mouthful of food, liquid, blood clot or gall (bile) nullifies wudu. If one vomits multiple times due to same reason, if the sum of all of them fills the mouth, it would nullify wudu.
5. If blood from inside of the mouth is mixed with saliva, wudu is nullified if the amount of blood is equal to or more than saliva.
6. Sleeping with buttocks not fully in contact with the ground.
7. If the one who is asleep detaches his buttocks from the ground while asleep even without falling loses his wudu according to the evident view.
8. Fainting.
9. Becoming insane.
10. Becoming drunk.
11. A boisterous laugh, be it intentionally or unintentionally, in a prayer having bowing and prostration (i.e., excluding funeral prayer)

even if one does it to leave the prayer.

12. If an erect penis touches a vagina without a barrier (e.g., cloth), wudu is nullified.

That Which Does Not Nullify Wudu

1. The blood does not leave the head of the wound or a cut.
2. If a piece of flesh falls without flowing blood.
3. If a worm comes out of a wound, ear or nose.
4. Touching ones private parts.
5. Touching a woman (wife or *mahram*).
6. Vomiting less than mouthful.
7. Vomiting mucus even a lot.
8. If the one whose buttocks are firmly in contact with the ground starts to dose off leaning sideways with the possibility that his buttocks might lose contact, will not nullify wudu.
9. If a person is sleeping with [in a sitting posture] with firm contact with the ground, even if he is leaning against something that if it is removed he will fall, will not nullify wudu.
10. Sleeping while in prayer be it during bowing or prostrating according to sunna.

Allah is the sole bestower of success.

Ritual Bath (*ghusl*)

That Which Obligates Major Bath (Ghusl)

Seven things make ritual bath obligatory.

1. Discharge of sperm provided the cause was arousal but without intercourse like a wet dream.
2. Penetration of the head of a penis into one of the two openings of a live human being.
3. Having orgasm through an intercourse with a deceased or an animal.
4. Finding wetness from a thin liquid [in the private area] after waking up and one's penis wasn't erected before going to sleep.
5. Finding wetness after becoming sober for a drunk, or after recovering from a faint.
6. After finishing one's period.
7. After finishing the post-natal bleeding period.

Even if the aforementioned states happened before one accepted Islam, one is to take a ritual bath according to the most correct view.

Giving a burial bath to a dead [Muslim] is a communal obligation (*fard kifaya*).

What Doesn't Require Ritual Bath (ghusl)

1. *Madhy* (secretion discharged before ejaculation).
2. *Wady* (non-sperm male discharge pre or post-urine)
3. Wet dream without any sign of wetness.
4. Giving birth without any blood according to the authentic opinion.
5. Having intercourse with a barrier [between the man and woman] that prevent feeling of pleasure.
6. Anal medicine.
7. Inserting finger or the like in to one of the passage ways.
8. Having intercourse with an animal or a dead person without orgasm.
9. Attempting an intercourse with a virgin without orgasm where the hymen stays intact.

The Obligatory Actions of Ritual Bath (ghusl)

There are eleven actions.

1. Washing the mouth.
2. Washing the nose (i.e., snuffing water and

then blowing it out)

3. Washing the entire body once.
4. Washing what is covered by foreskin provided it is doable.
5. Washing the belly button.
6. Washing any opening in the body (such as the holes for the earring).
7. Man has to undo the braid and wash his hair. Woman on the other hand doesn't have to undo her braids if the water is able to reach the skin otherwise she has to undo as well.
8. Washing the beard making sure water reaches the skin under it.
9. Washing the mustache making sure water reaches the skin under it.
10. Washing the eyebrows making sure water reaches the skin under it.
11. Ladies have to wash the visible part of their genitals. ***The Recommended Actions (sunan) of Ritual Bath (ghusl)***

There are twelve recommended actions of ritual bath.

1. Starting in the name of Allah by uttering *bismillah* as follows:



Basmala:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“BISMILLAH AR-RAHMAAN AR-RAHEEM”

In the Name of Allah Most Gracious
Most Merciful

2. Intention.
3. Washing the hands including the wrists.
4. Washing any impurities on the body at the beginning of the bath so that they won't spread.
5. Washing the private parts.
6. Making wudu where washing is done three times (arms and face), wiping is done once (head) and washing [three times] of the feet is left to the end if one is bathing where used water may gather where he is standing.
7. Pouring water on the body three times. If one submerges himself in running water or in the equivalent (10 by 10 arm length) amount of stagnant water, and stays in it a duration long enough to make wudu or *ghusl* would have completed the sunna.
8. One should start pouring water on the head, followed by right shoulder, left shoulder and

the entire body.

The Etiquette of Major Bath (ghusl)

The etiquettes of ritual bath are same as wudu except that one is not to turn towards Mecca (*qibla*) since one's private are is usually uncovered.

The Disliked Actions of Major Bath (ghusl)

The disliked actions of the ritual bath (*ghusl*) are the same as wudu.

When is it Recommended (sunna) to Take Ritual Bath (ghusl)

It is recommended to take a ritual bath for four occasions.

1. Before Friday prayer.
2. Before *Eid* prayers.
3. Before assuming a state of *ihram* for *Hajj* or *Umra*.
4. After noon in *Arafa* for pilgrims.

When is it encouraged (mandoob) to Take a Ritual Bath (ghusl)

It is encouraged to take a ritual bath for sixteen occasions:

1. When one becomes Muslim in a state of ritual purity (*tahir* [i.e., not being on one's period]).

2. When one becomes mature.
3. When one recovers from insanity (or fainting or becomes sober after getting drunk).
4. After *hijama* (giving blood).
5. After giving a burial bath.
6. For the night of *bara'ah* which is the night of the middle of the month of *Sha'ban*.
7. For the night of power if he sees [the signs of it].
8. Before entering the city of the Prophet (pbuh).
9. For stopping at *Muzdalifa* the morning of *Eid al-Adha*.
10. For entering Mecca.
11. For circumambulating (*tawaf*) the *Ka'ba* in general and *tawaf al-ziyarah* in particular.
12. For solar and lunar eclipse prayers.
13. For rain prayer (*salat al-istisqa*).
14. In case of extreme fear.
15. In case of extreme darkness during the day.
16. In case of very strong wind.

Miscellaneous Rulings Regarding Wudu and Ritual Bath (ghusl)

1. It is obligatory to wash the visible part of a

thick beard.

2. It is obligatory for water to reach the skin of a person with a small beard.
3. It is not necessary for water to reach the hair that stretches from outside the border of the face. And neither is it necessary for water to reach the section of the lips that is hidden when the mouth is closed during wudu.
4. If the fingers are tightly held together in a manner that prevents water from flowing in between them or the finger nails have grown over the finger tips and prevented water from reaching the tips or if there is something which prevents water from the skin such as dough, it becomes obligatory to wash it after removing the obstruction.
5. Substances such as insect dropping, the dung of fleas and things of the like do not prevent water from reaching the skin.
6. It is necessary to move around the tight ring during wudu.
7. If the washing of cuts on one's feet would cause harm or pain, it is permitted to pass water over the medicine that is placed on the cuts.
8. One is not required to repeat the wiping on

the place of the hair after it has been shaved, and neither is one required to repeat the washing after cutting his nails or mustache.

Chapter on Dry Ablution (*tayammum*)

Lexically, *tayammum* means purpose and intention. According to the scholars of jurisprudence, *tayammum* is the wiping of the face and hands with soil which is pure. *Tayammum* is something specifically for Islam that was not introduced in any of the previous laws. The proof for its legality is Allah's saying [And if you find no water, then take for yourselves clean sand or earth and rub therewith your faces and hands. Allah does not wish to place you in difficulty.]⁴⁴

Conditions of Dry Ablution (Tayammum)

There are eight conditions that one must fulfill:

1. Having the intention to perform the dry ablution at the time one touches the substance (soil etc.) with which he intends to make dry ablution (*tayammum*).

There are three prerequisites for the intention (*niyyah*) to be valid:

- a. One has to be Muslim
- b. One has to be mature enough (*tamy-ez*) to know what his intention mean.

c. Knowing what the dry ablution is for.

In order to pray one of the five daily prayers with a dry ablution, intention should be one of the following

a. Intention to perform dry ablution for purification (*tahaara*)

b. Intention to perform dry ablution so that prayer becomes permissible.

c. Intention to perform a ritual (*I'baada*) that is not permitted without purification (*tahaara*).

One cannot pray if one intended to just make dry ablution. Nor can he pray if the dry ablution was done to recite Qur'an while not being in a state of major impurity (*junub*).

2. Having a valid excuse to perform dry ablution [instead of using water].

a. Being as far away as a mile⁴⁵ from water even in town.

b. Possible sickness or worsening of it if water is used.

c. Being convinced that cold could result in sickness or death if water is used.

d. Fearing for one's life or wealth if one tries to get water.

e. Needing the existing water for making a dough not cooking soup.

f. Missing the tools (like rope) to draw water from a well.

g. Possibility of missing the funeral prayer if one made wudu instead of dry ablution even if one needs does *bi-naa'*⁴⁶.

h. One is not excused if there is a possibility of missing Friday prayer or any of the daily prayers. In this case, one has to make wudu.

3. The dry ablution is to be performed with what is found on the surface of the earth of dirt, rock or sand. Wood, silver or gold cannot be used for dry ablution.

4. Complete anointment of the face and the arms including the elbows.

5. Wiping has to be done with all of the hand or most of the fingers. If he uses two fingers and repeats the process until all of the limb is anointed is not acceptable unlike wiping of the head during wudu.

6. One must hit the substance (dirt etc.) with the inside of his hands twice, even if he hits the same place. If the dust get on the body

and one wipes with the intention of dry ablution, this takes the place of hitting the substance with the hands.

7. One should not be in her period or post-natal bleeding or minor impurity.
8. Removing that which can prevent wiping of the skin such as wax or grease.

The Reason for Dry Ablution (tayammum) and The Conditions That Render It Obligatory

The reason for *tayammum* and the conditions that make it obligatory are the same as wudu.

Pillars of Tayammum

There are two pillars of *tayammum*.

1. Wiping the arms (including the elbows).
2. Wiping the face.

If a person neglects one of these, then his *tayammum* is invalid.

The Recommended actions (sunan) of Dry Ablution (tayammum)

The sunan of dry ablution (*tayammum*) are seven;

1. Starting in the name of Allah by uttering the *basmala* follows:



Basmala:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“BISMILLAH AR-RAHMAAN AR-RAHEEM”

In the Name of Allah Most Gracious
Most Merciful

2. Performing the actions in order.
3. Performing the actions in close proximity to one another.
4. Once the hands are in touch with the substance (e.g., soil), one is to slide them forward.
5. Slide them backwards.
6. Shake the hands off.
7. Keep the fingers spread.

It is encouraged (*mandoob*) to delay the dry ablution (*tayammum*) if one thinks more than likely that he will get water before the end of the time of current prayer.

How the Dry Ablution is Performed⁴⁷

Once the hands are wiped with the substance (e.g., soil, sand, rock) to be used for dry ablution, one is to shake the hands off by hitting the hands sideways and wipe the face one time. One is to wipe the substance for the second time and shake the hands and then wipe the forearms including the elbows one

time starting with the right arm.

When to Delay Dry Ablution (tayammum)

It is necessary (*wajib*) to delay the dry ablution even if one fears of the possibility of missing the prayer provided that one is promised water whose existence is known. If one has no clothes to pray in and he is promised clothes, it is necessary (*wajib*) for him to delay the prayer as long as there is no possibility of missing the prayer. It is the same for the one who is promised tools (e.g., rope) to extract water from a well.

Requesting Water

If one suspects (by observing birds for example) that there is water 400 steps away, one has to (*wajib*) go for it either himself or send someone if there is no risk of security. One has to (*wajib*) ask his company for water if they are not miserly. If they only sell it for an average price, one has to buy it to make wudu provided that one has enough money beyond basic necessities.

Prayer With Dry Ablution (tayammum)

One can pray with one dry ablution (*tayammum*) as many obligatory or supererogatory prayers as one wishes. One is permitted to make dry ablution before the time of the prayer enters. If most or at least half of one's body is wounded, one makes dry ablution (*tayammum*). If most of one's body is fine,

one makes wudu and wipes over the wounded area. One is not to combine in either case between wudu and dry ablution (*tayammum*).

That Which Nullifies Dry Ablution (tayammum)

1. What nullifies wudu also nullifies dry ablution.
2. Availability of water enough to make wudu.

The Ruling for the One with Amputated Legs and Arms

If one has his legs and arms amputated and has a wound on his face, he prays as such (without purification) and he need not repeat the prayer.

Chapter on Wiping over the Footgear⁴⁸ (*khuffain*)

It is permissible to wipe over footgear (*khuffain*) for men and women in case of minor impurity (which nullifies wudu). If the footgear was made of something thick other than leather, irrespective of if it had a leather sole or not, it can be wiped over.

Prerequisites for Permissibility of Wiping over Footgear (khuffain)

1. Wearing them after having washed the feet (as part of wudu) even if one has not performed the complete wudu but before experiencing any of the factors that nullify wudu.

2. Footgear (*khuffain*) must cover the ankles.
3. One must be able to walk with them. It is not permissible to wipe over footgear made of glass, wood or iron.
4. Each of the footgear should not contain any hole bigger than three times the size of the smallest toe.
5. They should hold on to the feet without being tied.
6. They should prevent the water⁴⁹ from wiping to get to the feet.
7. The front part of the feet equivalent to the size three times as big as the little finger should exist in order for one to wipe over his footgear. If the front of the foot is missing, even if the back is intact, one cannot wipe over his footgear instead one has to wash his feet. One is not to combine between wiping [one foot] and washing [the other]⁵⁰ (ie One must either wash both feet or wipe both feet.)

Duration of Wiping Over Footgear

1. A resident wipes for a maximum one day and one night.
2. A traveler (*musafir*) can wipe up to 3 days and

3 nights.

3. The timing starts from the time that one loses wudu after having worn the footgear.
4. If resident wipes over his footgear and his status changes to a traveler (*musafir*) during the first 24 hours, he is eligible to wipe up to 3 days and 3 nights.
5. If a traveler wipes over his footgear and his status changes to a resident after the first twenty four hours, he has to take off his footgear and make wudu. If however, his status change occurs within the twenty four hours, he is permitted to wipe as resident.

Obligatory Actions of Wiping Over Footgear (khuffain)

It is obligatory to wipe over each footgear (*khuff*) an area, starting from the tips of the toes above the foot, of 3 times as large as the smallest finger.

The Sunna Actions of Wiping over Footgear (khuffain)

It is sunna to wipe the foot starting from the tips of the toes moving up towards the ankle with fingers spread. starting from the tips of the toes above the foot towards the ankle with fingers spread.

What Nullifies Wiping over Footgear

Four things nullify wiping over footgear.

1. Everything that nullifies wudu nullifies wiping meaning one has to repeat the wudu and repeat wiping over the footgear.
2. Taking off one of the footgear or pulling most of one of the foot out of the footgear.
3. When most of one of the feet gets wet according the correct opinion.
4. When the time of wiping expires (i.e., 24 hours for a resident and 72 hours for a traveler) provided that there is no risk that washing the foot will result in harm due to cold.

After the last 3 cases (above), all one has to do is to take off his footgear and wash his feet provided that he had wudu at the time.

Cases When Wiping is Not Permitted

Wiping is not permitted on:

1. A turban
2. A headgear (e.g., *kufi*)
3. A veil
4. Gloves

Wiping Over a Cast or Bandage And The Like⁵¹

If some blood is drawn from one's limb or it gets wounded or broken and it is tied with a bandage or

a cast is placed on it and he is thus unable to wash or wipe the limb, it is necessary to wipe over most of the cast or bandage and wipes over what is exposed of the limb.

Wiping over a cast or bandage is like washing (unlike wiping over *khuffain*) and has no time limit. One does not have to place the cast or bandage in a state of wudu. It is permissible to wipe over a cast on one foot, for example, and wash the other foot that is sound. One does not lose wudu if the cast or bandage falls off before the wound is healed. One can renew or replace the cast or bandage and he doesn't have to wipe over the new one [until next time he makes wudu] but it is preferable that one wipes over the new one.

If one experiences inflammation in his eye and the physician orders him not to wash it or if his nail is broken and he puts medicine, gum or thin skin and if removing it is judged harmful, one wipes over it and if even the wiping is deemed harmful, nothing is necessary.

One does not need intention to wipe over the footgear (*khuffain*), cast or bandage or one's head.

Chapter On Menstrual, Postnatal and Chronic Bleeding

Types of Blood

The There are three types of blood as far as special circumstances of women are concerned. The first type is menstrual blood (*haydh*), which is experienced by a female from the time she reaches puberty until menopause if she is not ill or pregnant. The shortest duration for menstrual period is 3 days, mid-duration is 5, and longest duration is 10 days.

As for the post-natal bleeding (*nifas*), it can last a maximum for forty days and there is no minimum duration. As for chronic bleeding (*istihada*), bleeding that can last less than three days or more than 15 under normal circumstances and more than 40 days after birth.

The minimum number of days that a female can have between two periods is 15 days. There is no maximum limit except for the one having chronic bleeding. In this case, she is considered on her period for 10 days and out of period for the next 15 days etc⁵².

What is forbidden For the One having Menstrual or Postnatal Bleeding

Eight things are forbidden due to period and post-natal bleeding.

1. Prayer.
2. Fasting.

3. Reading a verse from the Qur'an.
4. Touching the Qur'an except if it is in a case (cover).
5. Entering a Masjid.
6. Circumambulating Ka'ba (*tawaaf*).
7. Intercourse.
8. Sexual play or enjoyment with what is below the belly button until after the knees.

If the blood stops at the maximum duration of period (10 days) and postnatal bleeding (40 days), intercourse is permitted before taking a ritual bath (*ghusl*). If the period or postnatal bleeding ends early (before the maximum duration), intercourse is not permitted *until* she takes a ritual bath or dry ablution (*tayammum*) and prayer becomes a debt on her which means that from the time blood stops there was enough time for her to make *ghusl* and at least start prayer but she did not take a ritual bath nor dry ablution so that she missed the prayer.

One has to make up missed fasts but not missed prayers cause by menstruation or post-natal bleeding.

Five things are forbidden for the one in ritual impurity (janaba)

1. Prayer.
2. Reading a verse from the Qur'an.
3. Touching the Qur'an except with a case (cover).
4. Entering a Mosque.
5. Circumambulating Ka'ba (*tawaaf*).

Three things are forbidden for the one with minor impurity (muhdith)

1. Prayer.
2. Circumambulating Ka'ba.
3. Touching the Qur'an except with the case.

Chronic Bleeding [Istihada] and Its Ruling

The ruling regarding the chronicle bleeding for a female is like a continues nosebleed in that it does not block one from prayer, fasting or intercourse. A female with chronicle bleeding, or any other excuse such as a male with intermittent urine discharge or passing wind, has to make wudu for every prayer and one can pray with this wudu as much as desired of obligatory or supererogatory prayers. Once the time of the current prayer ends, people of excuse lose their wudu.

When Is One Deemed Excused

One is not considered excused, unless one's condition lasts a duration of the time of one of the daily prayers [from beginning to the end]. The condition should not have an interruption whereby one can make wudu and pray. These are the prerequisites of being considered excused. Once one is considered excused, if the condition stops a duration equivalent to a complete prayer time then one is no longer considered excused.

The Chapter of *Najasa* (Impurity) And Its Purification

The impurity or filth is divided into major (*ghaleedza*) and minor (*khafeefa*).

The major impurities

1. Alcohol.
2. Flowing blood.
3. Meat of a dead animal.
4. Skin of a dead animal.
5. Urine of the animals whose meat is unlawful.
6. The excretion or saliva of dogs or predatory animals.
7. The droppings of chickens, ducks and geese.
8. Whatever exits the human body which nullifies wudu.

The minor impurities

1. Urine of a horse.
2. Urine of the animals whose meat is lawful.
3. Droppings of birds whose meat is unlawful.

The Degree Of Filth That Is Excused

Major filth is excused if it is less than a *dirham* and minor filth is excused if it is affecting less than a quarter of the body or the clothes. Excused is also sprinkles of urine which are like the head of a needle.

If a [dry] bed (mattress) which had filth from before (e.g. urine), becomes wet when someone sleeps and sweats on it, and the trace of the filth then appears on the body, then both are considered impure. The same is for soil. If dry soil had impurities and then becomes wet by someone's feet, the feet become impure if there is a sign of those impurities on them. In the same way, if a clean dry piece of cloth is wrapped in a dirty wet one, the clean one will not become dirty if the wet one does not drip when it is squeezed.

If wet clean clothes are spread over a dry dirty surface and the surface gets moist this does not make the clothes filthy. If a wind passes through filth and

blows onto clothes, the clothes are not filthy if there is no remnant

Purification of the Filth

If something becomes impure by a visible filth, its purification is accomplished by removing the visible filth even if it is done with one washing according to the most authentic view. Purification is accomplished even if some small trace (such as smell or discoloration) is left which is difficult to completely eliminate. The invisible filth is cleaned by washing 3 times and rising it every time.

The filth is removed from the body and the clothes by water or a liquid that can clean such as vinegar or rose water.

Footgear and the like is cleaned by rubbing away solid filth even if it is moist.

The sword and the like is cleaned by wiping.

If the signs of filth disappears from ground and it dries up, the prayer is permitted on that place though it is not permitted to use the dirt from there to make dry ablution (*tayammum*).

Trees or plants are purified from filth once they dry out.

If filth loses its essence and transforms into something different such as salt or dust or if it burns and turns in to an ash, it becomes pure (e.g. wine into

vinegar).

One cleans the body or the clothes from dried sperm by rubbing it off and wet sperm is to be washed off.

Purifying the Hide (Skin) of a Dead Animal

The skins of the dead animals are purified by true tanning. Purification can also be accomplished by using soil or keeping the skin under the sun for a while. The two exceptions to this are the skin of a pig and a human being. The former is always filthy no matter what and the latter cannot be used for the dignity of human being.

The skin of the animals, whose meat is unlawful, are slaughtered according to the Islamic law, their skin become clean but their meat is still no lawful according to the most correct view.

Everything that is part of a body that does not have blood running through such as hair, feather that are sheared, horn or bone as long as it doesn't contain grease or impure nerves according to the correct view.

The musk pouch is pure so is musk itself it is permissible to eat. The civet's musk is pure and one can pray after being perfumed with it.

The Chapter of Prayer

The Prerequisites of Prayer

There are three prerequisites for the prayer to be obligatory on someone. One has to be:

1. Muslim
2. Mature
3. Sane

The kids are commanded to pray when they reach seven years of age. They are to be punished by hand not by stick if they don't pray by age ten.

What Makes Prayer Obligatory and What Are the Prayer Times

Prayer Times

Prayer becomes obligatory as soon as the time enters though one can pray throughout the time provided that it is not delayed whereby one risks to not have enough time to perform it.

Time of Dawn Prayer (*fajr*): From the time of dawn (*al-fajr al-saadiq*) to just before sunrise.

Time of Noon Prayer (*dzohr*): From the time when the sun just passes the zenith until the shadow of an object (excluding what existed at noon) becomes twice as long as the object or just as long as the object. The second opinion was chosen by Al-Tahawi and it is the opinion of the two jurists of Abu Yusuf and Muhammed. Given the various views, the recommendation is that one prays noon prayer before

an object's shadow is less than its length and prays afternoon prayer (*asr*) when an object's shadow becomes twice as long as its length⁵³.

Time of Afternoon Prayer (*asr*): From the time when an object's shadow become as long as itself or twice (depending on the jurist as was just mentioned), until sunset.

Evening Prayer (*maghrib*): From the time of sunset until the disappearance of redness in the horizon according to the most accepted verdict.

Night (*isha*) and Witr Prayers: From the time evening prayer ends until the start of the dawn prayer (*al-fajr al-saadiq*). The time of the witr is the same as the night (*isha*) prayer except that it is to be performed after the night prayer. If there is not enough time between the ending of the evening prayer and the starting of the dawn prayer, as is the case in some regions of the world, then neither the night prayer becomes obligatory (*fard*) nor witr becomes necessary (*wajib*) upon the residents of that locality (e.g. Antarctica).

Combining Prayers

It is not permitted to combine two obligatory prayers at one time due to any excuse except in *Arafa* for the pilgrims provided that they pray with the supreme Imam (or his deputy⁵⁴). In *Arafa*, the noon prayer (*dzuhr*) and afternoon prayer (*asr*) are

combined at the time of the noon prayer. In addition, the sunset prayer (*maghrib*) is combined with night prayer (*isha*) at *Muzdalifa* during the time of night prayer (*isha*). It is not permissible to pray the evening prayer on the way to *Muzdalifa*.

Recommended Prayer Times

It is preferable (*yastahibbu*) to pray the morning prayer (*fajr*) towards the end of its time when it starts to get lighter (but before of sunrise). It is also preferable to delay the noon prayer (*dzuhr*) in summer until it starts to get cooler. In winter, on the other hand, it should be performed as soon as the time enters except if the skies are overcast in which case it is delayed [in order to avoid possibility of praying it before its time⁵⁵.] Evening prayer (*maghrib*) is to be prayed as soon as the time enters except for when the skies are overcast in which case it is delayed. It is recommended to pray the night prayer (*isha*) just after the first third of the night except if the skies are overcast in which case it is prayed without any delay. It is recommended to pray withr towards the end of the night for the one who is sure he can wake up. For women it is recommended to pray Fajr when the dawn has not yet become bright.

The Prohibited And Disliked Prayer Times

The prayer that was obligatory on an individual be-

fore the beginning of the following times cannot be performed during these times. They are:

1. At the time of sunrise until it raises one or two spear length in the horizon.
2. From the time sun is at the zenith until it starts to move away from it.
3. From the time the sun becomes yellowish in the afternoon (or loses its strength) until it sets.

Even though it is permissible to perform what has become obligatory or necessary (*wajib*) during the aforementioned times, yet it is disliked (*makrooh*). These include: funeral prayer, prostration of recitation (*sajdat al-tilawah*), performance of the afternoon prayer as the sun starts setting. During these times, supererogatory prayers are prohibitively disliked (*karaha tahrimiyya*) even if there is a reason for it such as a vow, the two rak'ah of circumambulation of Ka'ba (*tawaf*), the two rak'ah of wudu or greeting of a masjid (*tahiyyat al-masjid*). It is disliked to pray any supererogatory prayers once the dawn prayer's time (*fajr*) begins except its two rak'ah Sunnah. It is also disliked to pray any optional prayer after the performance of the morning prayer, after the afternoon prayer (*asr*) until sunset

and from sunset until the performance of the sunset prayer (*maghrib*).

It is also disliked to perform supererogatory prayers once the Imaam emerges to deliver a sermon⁵⁶ until he is done leading the two rak'ah Friday prayer.

It is disliked to perform supererogatory prayers during *iqama* except for the two rak'ah sunna of dawn prayer (*fajr*) provided that he is sure he will not miss the congregational prayer. It is disliked to pray optional prayers before Eid at home or after Eid at the Masjid or place of prayer.

When combining the two prayers of noon and afternoon in *Arafa* or sunset and night prayers in *Muzdalifa*, it is disliked to pray any supererogatory prayers between them. In addition, it is disliked to perform optional prayers when there is barely enough time to perform the obligatory prayer of the time.

It is disliked to perform obligatory or optional prayers when one needs to go to the restroom or pass gas. It is disliked to perform optional prayers when the food is ready that one is craving. Equally disliked is anything that distracts one from being concentrated in the prayer.

Chapter of Call to Prayer (*adhan*)

The *adhan* and *iqama* are emphasized sunna (*sunna*

muakkada) even if one is praying alone in time or making up a missed prayer be it as a resident or traveler. This is the case for men but it is disliked for women.

The Wordings of Adhan And Iqama

At the beginning *takbir* (*Allahu akbar*) is repeated four times and at the end two times just like the rest of its phrases. There is no *tarji'* in the two testimonials (*shadatayn*). *Tarji'* means uttering the words quietly first and then saying them aloud. When calling *adhan* for the morning prayer (*fajr*), after "*hayya ala al-falah*", one is to say twice "*assalatu khayrun min al-nawm*".

Words of Adhan:



أَللّٰهُ أَكْبَرُ ٱللّٰهُ أَكْبَرُ ٱللّٰهُ أَكْبَرُ ٱللّٰهُ أَكْبَرُ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا ٱللّٰهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا ٱللّٰهُ
أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُولُ ٱللّٰهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُولُ ٱللّٰهُ
حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ
حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ
ٱللّٰهُ أَكْبَرُ ٱللّٰهُ أَكْبَرُ
لَا إِلَهَ إِلَّا ٱللّٰهُ

The words of *Iqama* are the same as *adhan* except after "*hayya ala al-falah*", one is to say twice "*qad qamat assalah*".



Words of Iqama:

الله أكبر الله أكبر الله أكبر
أشهد أن لا اله إلا الله أشهد أن لا اله إلا الله
أشهد أن محمدا رسول الله أشهد أن محمدا رسول الله
حي على الصلاة حي على الصلاة
حي على الفلاح حي على الفلاح
قد قامت الصلاة قد قامت الصلاة
الله أكبر الله أكبر
لا إله إلا الله

Recommended Actions For The Caller

Adhan is recited slowly and *iqama* is recited rapidly. It is not permissible to call adhan in Persian (or any other language) even if it is evident that it is adhan. It is preferable (*mustahab*) that the one who calls adhan (*muadhdhin*) be righteous, knowledgeable in sunna and the prayer times.

It is preferable (*mustahab*) to have wudu and to face *qibla* while calling adhan unless the caller is riding. In addition, it is preferable to place ones fingers in his ears and to turn his face to the right while saying “*hayya ala al-salah*” and to the left while saying “*hayya ala al-falah*”. If one is calling adhan on a *minarat*, one rotates around. There should be enough time between the adhan and *iqama* for the regular

attendants of the congregation to arrive while making sure that the preferred timing (*al-waqt al-mustahab*) of the prayers are respected.

For the evening prayer (maghrib), the duration between the adhan and *iqama* should be about what is needed to recite three short versus or to take three steps. In addition one can say “O believers, it is time to pray” or “Come to pray!” etc according to the practice of the locality⁵⁷.

What is Disliked for Adhan And Iqama

1. Mistakes in pronunciation (*talheen*).
2. Calling adhan without wudu.
3. Calling *iqama* without wudu.
4. Calling adhan in a state of major impurity (*janaaba*).
5. An immature kid calling adhan.
6. An insane individual calling adhan.
7. A drunk calling adhan.
8. A female calling adhan.
9. A perverted transgressor (*fasiq*) calling adhan.
10. Calling adhan while sitting.
11. Talking while calling adhan or *iqama*. If the caller talks during adhan, he is to repeat it

but this is not the case for *iqama*.

It is disliked for those who missed the Friday prayer to call adhan or *iqama* even if they pray in congregation.

Calling The Adhan And Iqama For Missed Prayers

If one is making up the missed prayers, he has to call adhan and *iqama*. If one is making up multiple missed prayers, it is disliked to leave out the *iqama* for the subsequent ones though this is not the case for adhan as long as all are performed in the same sitting.

What The Listener Of The Adhan Should Say

One is to stop what he is doing and listen to the call to prayer that is done according to the sunna and repeat the words of the caller except for when he says “*hayya ala al-salah*” and “*hayya ala al-falah*” where one is to say “*la hawla wa la quwwata illa billah* (there is not help or might except with Allah) and the caller says “*as-salatu khayrun min al-nawm* (the prayer is better than sleep)” one is to say “*Sadaqta or bararta or mashaAllah* (you have spoken the truth, well done or whatever Allah wills)”.

Once the adhan is completed, he utters this supplication: “O Allah, the Lord of this complete invocation and of the lasting prayer, grant our Master Muhammed *al-waseela wa al-fadeela* and resurrect

him to the praiseworthy station that you promised him.”

Supplication after adhan:



اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ
وَالدَّرَجَةَ الرَّافِعَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ

The Prerequisites (shoroot) and Pillars (arkaan) of Prayer

In There are twenty-seven prerequisites (*shoroot*) for the prayer to be valid.

1. To be free from minor and major ritual impurities including menstrual and postnatal bleeding. In other words, one does not need to take ritual bath (*ghusl*) but one has wudu (ablution).
2. One's body should be free of filth or impurities that is not excusable.
3. One's clothes should be free of filth or impurities that is not excusable.
4. One's place of prayer should be free of filth or impurities that is not excusable including the places that the feet, knees, hands and forehead touches according to the most correct view.
5. Covering the *awrah* even if one is praying in

a dark place. For men, *awrah* is between the naval and the knees while for women all her body except face, hands and feet. What can be seen from the opening of around the neck or from under is not considered violation.

6. Turning towards Mecca (*qibla*). If Ka'ba is visible for a resident of Mecca, he has to face it directly while praying. For the one who cannot see Ka'ba, even if he is a resident of Mecca, he has to turn towards Ka'ba according to the authentic view.
7. One must be sure that the prayer time has entered.
8. Intention.
9. Saying *Allahu akbar (tahreema)* immediately after the intention.
10. Standing while saying *Allahu Akbar (tahreema)* before bowing down (*ruku'*).
11. Not to delay the intention until after saying *Allahu akbar (tahreema)*.
12. Uttering the words "*Allahu akbar*" in a way that he himself hears it according to the most correct view.
13. A follower who is praying behind an Imaam needs to make intention to follow his Imaam.

14. One must specify in his intention which obligatory (*fard*) and necessary (*wajib*) prayer he will be performing but this is not necessary for the supererogatory prayers.
15. Praying standing (as opposed to sitting) for the prayers other than the supererogatory ones.
16. Recitation of even one verse from the Qur'an during the first two rak'ahs of obligatory (*fard*) prayers. Recitation is required for all the *rak'ahs* of supererogatory and necessary (*wajib*) prayers. There is no specific portion of the Qur'an that is required for the prayer to be valid. Recitation of the opening chapter, *fatiha*, is necessary (*wajib*) not obligatory (*fard*).
17. The follower (behind an Imaam) does not read but listens. The recitation of the follower is prohibitively disliked (*kariha tahriman*).
18. Bowing down (*ruku'*).
19. Prostrating on a big enough place for the forehead to rest even if it is one's palm or part of one's clothes provided that the place is clean. It is necessary (*wajib*) to make prostration by touching the place of prostration

with one's nose as well as forehead. It is not permissible to make prostration with just nose unless one has a valid excuse for not being able to put his forehead down.

20. The place of prostration must not be higher than the place one is standing more than half arm length. If the place of prostration is higher than half arm length, the prostration is invalid except for the case where due to crowded nature of the place, one has to prostrate on the back of the one who is praying the same prayer in front of him.
21. Placing the hands, the knees as well as part of the toes on the ground. Placing the top of the feet is not good enough.
22. Bowing down before prostration.
23. Assuming an almost full sitting position after the first prostration and this is the correct view.
24. Returning from the sitting position to the second prostration.
25. Sitting at the end of the prayer long enough to read *tashahhud*.

[Tashahhud:](#)



التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ﴿١﴾ السَّلَامُ عَلَيْكَ

أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ﴿٥٨﴾ السَّلَامُ عَلَيْنَا
وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ ﴿٥٩﴾ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ ﴿٦٠﴾ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

26. Performing the last sitting (*al-quood al-akheer*) after all the pillar.
27. Performing all the pillars while being awake.
28. Knowing how to pray in that one is able to distinguish the obligatory (*fard*) actions of the prayer from the sunna actions.
29. Having firm resolve that what he is praying an obligatory *salah* (prayer) so that any of his obligatory prayers are not counted as supererogatory.

The Pillars⁵⁸ of Prayer

Four are regarded as pillars; they are:

1. Standing up (*qiyaam*)
2. Recitation of Qur'an (*qiraah*)
3. Bowing down (*ruku'*)
4. Prostrations (*sujood*)

Miscellaneous Rulings Regarding the Prerequisites of Prayer

That Which Is Associated With The Condition Of Purity

1. It is permissible to pray on a pressed wool whose upper part is clean while the bottom is dirty.
2. It is permissible to pray on a piece of cloth (mat, rug etc) whose outer part is clean but the liner is not provided that the two are not stitched together. This is true even if the dirty side moves when the clean side is moved. This is the correct view.
3. If part of the turban gets dirty, he is to throw the dirty part on the floor and as long as what is on his head is clean, his prayer is valid provided that the dirty portion of the turban is not moved while he is praying otherwise the prayer is invalid.
4. If one does not have the means to remove the filth, one prays with it and he doesn't have to repeat the prayer later.

That Which is Related to Covering One's Nakedness

In the same way, if one cannot find anything to cover the portion of his body which is required to cover (*awrah*), not even silk, hay or mud, then he prays uncovered and he need not repeat that prayer. If however, one find a cover, only a quarter or more of which is clean, one has to pray with it and pray-

ing naked in this case is not allowed. If one has a cover but less than a quarter of it is clean, one has the choice to pray naked or to cover up with this cloth and pray. Praying covered with a cloth that is completely dirty is better than praying naked. If one finds a piece of cloth that can only cover portion of what needs to be covered (*awra*), one must use it covering the front and the back. If however, one is only able to cover one or the other, it is said one is to cover the back. It is also said one is to cover the front. It is recommended that the naked person pray sitting with indications (*iima*) while extending his legs towards the direction of Mecca (*qibla*). If he prays standing with indication or bowing down, his prayer is valid.

The portion of the body of a man that must be covered is the area between the naval and the knees including the naval and the knees. The female slave must cover, in addition to what is in-between the naval and knees, her stomach and her back. For a free female, her body must be covered except the face, hands and feet. Exposing one quarter of one of the parts of the body to be covered (*awrah*) makes prayer invalid. If the espoused portions are from multiple parts and if they add up to one quarter of a smallest part of the *awrah*, the prayer is invalid but if they add up to less than one quarter then prayer

is valid.

That Which Is Related to the Condition of facing Qibla

Whoever is unable to face the direction of Mecca (*qibla*), due to illness or unable to unmount his ride or fear of the enemy, he can pray whatever direction he is able and is safe for him to pray. Whosoever is unable to determine the direction of Mecca (*qibla*) and there is none who can inform him or there is no prayer niche (*mihraab*), he investigates to the best of his ability and prays. He does not need to repeat the prayer later even if he finds out that he prayed in the wrong direction. If one comes to know during the prayer the correct direction, one needs to turn towards that direction and continue the prayer. If he starts the prayer without an investigation and finds out after the prayer that the direction was correct, his prayer is valid. If he comes to know during the prayer itself that he is praying in the right direction [that was chosen without any investigation], his prayer is invalid. Likewise, his prayer is invalid, if he chooses the direction of prayer without investigation and not knowing if it is a correct direction or not. If a group of people, praying behind an Imam in total darkness, chose a direction for themselves, not knowing what direction the Imam is facing, their prayer is valid even

if it does not coincide with the Imam or the correct direction.

The Wajib⁵⁹ Elements of Prayer

1. 1. Reciting the opening chapter (*fatiha*).

Surah Fatiha:



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (1) الرَّحْمَنِ الرَّحِيمِ (2)
مَالِكِ يَوْمِ الدِّينِ (3) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (4)
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (5) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
(6) غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)هـ

2. Reciting an additional [small] surah or three verses in any two rak'ah of an obligatory prayer (*fard*) and in all rak'ahs of the witr and supererogatory (*nafl*) prayers.
3. Reciting the opening chapter (*fatiha*) during the first two *rak'ahs* of obligatory prayer (*fard*).
4. Reciting the opening chapter (*Fatiha*) before the [short] surah or three versus.
5. Making the nose touch the place of prostration in addition to forehead.
6. Performing the second prostration in every rak'ah before moving on.
7. Making sure that the limbs come to standstill

before moving from one pillar of the prayer to the other.

8. Sitting and reciting tashahhud after the first two ra'kah of prayer.
9. Reciting the dua called 'tashahhud' during the first sitting. According to the correct view the recitation of tashahhud during the last sitting is also necessary (*wajib*). The tashahhud is as follows:

[Tashahhud:](#)



التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ﴿١﴾ السَّلَامُ عَلَيْكَ
أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ﴿٢﴾ السَّلَامُ عَلَيْنَا
وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ﴿٣﴾ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ ﴿٤﴾ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

10. Getting up to perform the third rak'ah without any delay upon finishing the recitation of tashahhud.
11. Saying *salam* at the end of the prayer. Though adding "*alaikum*" is not necessary (*wajib*).
12. The *qunut* dua of witr prayer. The *qunut* is as follows:

[Supplications of Qunut:](#)



اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ وَ نَسْتَغْفِرُكَ وَ نَسْتَغْفِرُكَ ﴿١﴾ وَ نُؤْمِنُ بِكَ
 وَ نَتُوبُ إِلَيْكَ ﴿٢﴾ وَ نَتَوَكَّلُ عَلَيْكَ وَ نَتُخَيَّرُ خَيْرَ كَلِمَةٍ
 نَشْكُرُكَ وَ لَا نَكْفُرُكَ ﴿٣﴾ وَ نَحْمَدُكَ وَ نَتْرُكُ مَنْ يَفْجُرُكَ
 اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَ كَكَ نُصَلِّي وَ نَسْجُدُ ﴿٤﴾ وَ
 إِلَيْكَ نَسْعَى وَ نَحْفِدُ ﴿٥﴾ نَرْجُو رَحْمَتَكَ وَ نَخْشَى
 عَذَابَكَ ﴿٦﴾ إِنَّ عَذَابَكَ بِالْكَافِرِ مُلِحٌّ

13. The *takbiraat* (saying *Allahu Akbar*) of Eid prayers.
14. The Imam recites audibly for the morning prayer (*fajr*), the first two rak'ah of the evening prayer (*maghrib*) and night prayers (*isha*) (even if it is a make-up prayer), during Friday prayer, Eid prayers, *tarawih* prayer and during the witr prayer in Ramadan. The Imam recites silently for the Noon (*dzohr*) and afternoon (*asr*) prayers, during the third rak'ah of the evening (*maghrib*) prayer and during the third and fourth rak'ah of the night prayer (*isha*).
15. One has the choice to recite loudly or silently during the optional prayers of the day or night. If someone is praying alone, he also has the choice to recite loudly or silently where the Imam has to recite aloud.
16. If one omits the surah after the opening chapter (*fatiha*) during the first two rak'ahs

of evening (*maghrib*) or night (*isha*) prayers, one is to repeat the surahs in the subsequent rak'ahs with the opening chapter (*fatiha*) aloud.

17. If one omits the opening chapter (*fatiha*) during the first two rak'ahs, one is not to repeat it during the subsequent rak'ahs.

The Sunna Actions of Prayer

There are fifty-one sunna actions of prayer.

1. Raising the hands during the opening *takbeer* (saying Allahu akbar) to the level of the ears for the male and slaves and to the level of the shoulders for the female.

Takbir:



الله أكبر

2. Spreading the fingers during the opening *takbeer*.
3. For the one behind an Imam, doing the opening *takbeer* concurrently with the Imam.
4. For the men to put the right hand over the left under the naval while the palm of the right hand is covering the top of the left hand and grabbing the left wrist with the thumb

and the index finger of the right hand.

5. The ladies place simply one hand on the other over the chest.
6. *Thanaa*, which is reciting the following praise of Allah Almighty.

The glorification or the opening supplication:



سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ﴿﴾ وَتَبَارَكَ اسْمُكَ ﴿﴾
﴿﴾ وَتَعَالَى جَدُّكَ ﴿﴾ وَلَا إِلَهَ غَيْرُكَ ﴿﴾

7. Reciting *ta'awwudh* as follows (i.e., to say '*au'oodhu billahi min al-shaytaan al-rajeem*).

Seeking refuge (*ta'awwudh*)



أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

8. Reciting the *tasmiya* or *basmala* (*In the Name of Allah , Most Gracious, Most Merciful*) at the beginning of every rak'ah before the *Fatiha* is sunna.

Tasmiya:



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

9. Saying *ameen* after the recitation of the opening chapter (*fatiha*) by the Imam as well as the follower. This is the case also for the

one praying alone.

10. Praising the Almighty while getting up from the bowing by saying 'Our Lord praise is only for You,' (*Rabbana laka al-hamd*).

Tahmid:

رَبَّنَا لَكَ الْحَمْدُ



11. Uttering all of the above quietly including *thanaa*.
12. Saying the opening *takbeer* while keeping the head upright in a balanced posture.
13. For the Imaam, to say the *takbeer* and *tahmeed* (*sami'a Allahu li man hamida*).

Tasmi':



سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

14. Keeping the distance between the feet about four fingers while standing up (*qiyaam*).
15. Reading a sura after the opening chapter (*Fatiha*) from the long *Mufasssal* suras⁶⁰ during the morning (*fajr*) and noon (*dzohr*) prayer and from the medium *Mufasssal* suras⁶¹ during afternoon (*asr*) and night prayers (*isha*) and from the short *Mufasssal* suras⁶² during evening (*maghrib*) prayer. This

is if the person is a resident. If someone is a traveler (*musafir*), he can read anyway he wishes.

16. Making the first rak'ah of the morning prayer (*fajr*) longer than the second rak'ah.
17. Saying *Allahu Akbar* while bowing down.
18. Saying "*Subhana Rabbiya Al-Adzeem*" three times in bowing posture.

سُبْحَانَ رَبِّيَ الْعَظِيمِ



19. Putting both hands on the knees during the bowing posture and keeping the fingers relaxed. Ladies keep the fingers together.
20. Keeping the legs straight and the back horizontal.
21. Keeping the head leveled with the back.
22. Raising from the bowing posture (to the standing posture).
23. Pausing in the standing posture long enough for the limbs to be still.
24. Putting the knees first, then the hands and then the face while prostrating.
25. Doing the reverse for getting up from the prostration.
26. Saying *takbeer* while going to prostrate.

27. Saying *takbeer* while getting up from prostration.
28. Lining up the hands and the head during prostration.
29. Saying three times “[*Subhana Rabbiya al-A’la*](#)”.

سُبْحَانَ رَبِّيَ الْأَعْلَى



30. It is sunna for the men during prostration:
1. To keep their thighs separate from the abdomen.
 2. To keep their elbows detached from their sides.
 3. To keep the arms on the ground.
31. For the ladies during prostration:
1. To close the gap between the thigh and the abdomen.
32. Getting up from the first prostration.
33. Sitting between the two prostrations.
34. Putting the hands on the thighs while sitting between the two prostrations just like during the tashahhud (sitting after two rak’ahs or at

the end of the prayer)

35. In the sitting posture, one is to lay the left foot (where by the toes are pointing towards the right foot) and sit on it while the right foot is standing such that toes are facing the direction of Mecca (*qibla*). This is for men.
36. Ladies use a sitting posture called *tawarrok* which means sitting on the left haunch while the feet are on their side emerging from under the right haunch.
37. Pointing with the index finger during tashahhud. According to the correct view, the right index finger is lifted during the negation part (*la ilaha*) of the *shahada* (testimony) and brought back down during the affirmation (*illa Allah*).
38. Recitation of the opening chapter (*fatiha*) after the first two rak'ah.
39. Invoking blessing (*al-ibrahimiyya*) on the Prophet (pbuh) during the tashahhud at the end of the prayer.

[Supplication: Ibrahimiyya](#)



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ ﴿﴾ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ ﴿﴾ إِنَّكَ حَمِيدٌ مَجِيدٌ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ ﴿﴾ كَمَا بَارَكْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ ﴿﴾ إِنَّكَ حَمِيدٌ مَجِيدٌ

40. General supplication at the end of the last *tashahhud* taken from the Qur'an and Sunnah not from the daily usage of people.
41. Turning right and then left while making *salam* at end of the last *tashahhud*.

Finishing salams:



السلام عليكم ورحمة الله السلام عليكم ورحمة الله

42. During the *salams*, the Imam intends the greeting for the men, women, hermaphrodites, children, and guardian angels.
43. The follower intends to greet the Imam on whichever side he is on. If the Imam is directly in front, the follower intends to greet the Imam with both *salams*. In addition, the follower intends to greet the congregation, the guardian angels and the righteous *jins*.
44. If one prays individually, he only intends to greet the angels.
45. Second *salam* is to be said with a lower voice than the first.
46. For the followers, to say *salam* as close to Imam's as possible.

47. To start saying *salam* from right.
48. For the one who joined the prayer later (*masbooq*) to wait until Imam is done with the *salam* [and then get up to make up the missed *rak'as*].

The Etiquette of Prayer

1. Making sure, for the men, that the hands are out of the sleeves before the opening *takbeer*.
2. Looking at the place of prostration while standing.
3. Looking at the top of the feet while bowing down (*rukoo'*).
4. Looking at the tip of the nose during prostration.
5. Looking at one's lap while seated.
6. Looking at the shoulders when saying *salaam*.
7. Resisting coughing as much as one is able.
8. Keeping the mouth closed to repress yawning.
9. Getting up when one hears "*hayya ala al-falah*" of the *iqaama*.
10. For the Imam, to start the prayer as soon as the *muadhdhin* says "*qad qamamt al-salah*"

How The Prayer Is Performed⁶³



[For a visual demonstration of prayer, see this video:](#)

When a man wants to pray,

1. He should make sure that his hands are out of his sleeves.
2. He then raises his hands to the level of his ears.
3. He utters the opening *takbeer* (*Allahu akbar*) without elongating the “*Hamza*⁶⁴” of the word “*Allah*” for it will nullify the prayer. It is permissible to start the prayer with any exclusive remembrance of Allah such as *Subhanallah* (Glory be to Allah) and the like. If one is not able to utter the opening *takbeer* in Arabic, one can utter it in Persian or other languages. If he is able to do it in Arabic, then it is not permissible to use any other language. According to the most correct opinion, one should not recite any portion of the Qur’an during the opening *takbeer*.

الله أكبر



4. He makes the intention.
5. He then places right hand on the left and places them under the belly button immediately after the takbeer.
6. He then starts reciting “*SubhananakaAl-lahumma*” as shown below. The meaning is: “*Glory be to You, O Allah, and I praise You, Blessed is Your name, and Exalted is Your majesty. There is no god but You*”

The glorification or the opening supplication:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ﴿١﴾ وَتَبَارَكَ اسْمُكَ ﴿٢﴾ وَتَعَالَى جَدُّكَ ﴿٣﴾
﴿٤﴾ وَلَا إِلَهَ غَيْرُكَ



7. Then he utters silently the *istiaadha* or *ta'awwudh* (see below) before the recitation. *Istiaadha* is to be uttered by the latecomer (*masbooq*) not by the one who begins the prayer with the Imam (*moqtadi*).

Seeking refuge (*ta'awwudh*)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ



8. During the Eid prayer, the *istiaadha* is uttered after the *takbeerat* of Eid.
9. Then one is to utter silently *basmala* or *tas-*

miya. And the *basmala* is recited in every rak'ah before *fatiha*⁶⁵.

Basmala/Tasmiya:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



10. Then he is to recite *Fatiha* and both the Imam and the followers will say *ameen* silently.

Surah Fatiha:



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (1) الرَّحْمَنِ الرَّحِيمِ (2)
مَالِكِ يَوْمِ الدِّينِ (3) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (4)
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (5) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
(6) غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7) هـ

11. Then a [short] surah or 3 verses are recited.
12. Then one is to say *Allahu Akbar* and bow down keeping the head leveled with one's back. One holds the knees with the hands keeping the fingers separated. In this position, while all the limbs are in a state of rest, one is to glorify Allah at least 3 times as follows. The meaning is "Glory be to my Lord the Great".

Tasbih:



سُبْحَانَ رَبِّيَ الْعَظِيمِ

13. Then he stands up saying “Allah hears the one who praises Him” as follows:

Tasmi’:



سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

14. In standing position, with all the limbs at rest, one is to say “O our Lord, all praise is due to You” as follows:

Tahmid:



رَبَّنَا لَكَ الْحَمْدُ

15. Both of the above supplications are uttered both by the Imam and the one praying alone. If someone is a follower behind an Imam, then it suffices to just say the second supplication (i.e., O our Lord, all praise is due to You).

Tahmid:



رَبَّنَا لَكَ الْحَمْدُ

16. Then one says *Allahu Akbar* and goes down to prostrate. He puts his knees first, then his hands then his face (forehead and nose) between his hands. He glorifies Allah at least 3 times saying “Glory be to my Lord the high-

est” while all his limbs are at rest as follows:



سُبْحَانَ رَبِّيَ الْأَعْلَى

17. During the prostration gesture, one is to keep the thighs separated from the abdomen and keep the arms detached from the body if there is room while making sure that one's fingers and toes are facing the direction of Ka'ba (*qibla*).
18. The females keep their thighs close to their abdomen and arms close to the body.
19. Then he says *Allahu Akbar* and sits after the first prostration keeping his hands on his thighs. Once all his limbs are at rest, he says *Allahu Akbar* and performs one more prostration as described above.
20. Then he raises his head from prostration saying *Allahu Akbar* and gets up to the second unit of prayer (*rak'ah*) without pushing himself up with his hands or without assuming even a small a sitting posture.
21. The second unit (*rak'ah*) is the same as the first except that one is not to read the opening supplication (*Subhanaka...*) nor one is to read *al-taawwoz* (*Audzubillahi min als-ytan al-rajeem*). Raising the hands are

sunna only at the beginning of the prayer while doing the opening *takbeer* (*Allahu Akbar*). [Meaning one is not to raise his hands when getting up from prostration to the following rak'ah nor standing up from bowing down]. Raising hands is Sunnah however while doing the *takbeer* of the witr prayer during the 3rd rak'ah and during the *takbeers* of the extra Eid prayers.

22. Once the second unit of prayer (*rak'ah*) is completed, one is to sit. In the sitting posture, one is to lay the left foot (where by the toes are pointing towards the right foot) and sit on it while the right foot is standing such that toes are facing the direction of Mecca (*qibla*). This is for men. Ladies use a sitting posture called *tawarrok* which means sitting on the left haunch while the feet are on their side emerging from under the right haunch. (See section Sunnah actions of prayer for an illustration). One is to read the *tashahhud* of Ibn Masood (may Allah be pleased with him) as follows:

Tashahhud:



التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ﴿١﴾ السَّلَامُ عَلَيْكَ
 أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ﴿٢﴾ السَّلَامُ عَلَيْنَا

وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ ﴿١﴾ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ ﴿٢﴾ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

The meaning of tashahhud is, “Greetings to Allah. Peace be upon you, O Prophet, and the Mercy of Allah and His blessings. Peace be upon us and upon Allah’s righteous slaves. I testify that there is no god except Allah and that Muhammad is the Messenger of Allah.”

While reading the *tashahhod*, one is to raise his right index finger during the negation (*la ilaha*) and lower it and keep it as such starting from affirmation (*illa Allah*).

One is not to read anything else besides the *tashahhod* during the first sitting of the 3 or 4 rak’ah (unit) prayers.

23. During the third and, if applicable, fourth rak’ahs one is just to read the opening chapter (*fatiha*).
24. Once all the *rak’ahs* (units) of the prayers are completed, one sits and reads tashahhud followed by the supplication called *ibrahimiyya* as follows:

[Supplication: Ibrahimiyya](#)



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ ﴿١﴾ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ ﴿٢﴾ إِنَّكَ حَمِيدٌ مَجِيدٌ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ ﴿﴾ كَمَا بَارَكْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ ﴿﴾ إِنَّكَ حَمِيدٌ مَجِيدٌ

25. Thereafter, one can utter additional supplications inspired by or taken from the Qur'an and Sunnah. For example:

Additional supplications after *ibrahimiyya*:



رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ
اللهم لا تخرجني من الدنيا الا مع الشهادة والايمان

26. Upon completion of the supplications, one is to give *salams* to the right and left intending to greet those present saying each time “May the peace and mercy of Allah be upon you” as follows:

Finishing *salams*:



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Chapter on Leading People in Congregational Prayer (*imammat*)

Its Rank and Ruling

It is more virtuous to lead people in prayer than to call adhan. The congregational prayer is an emphasized sunnah (*sunnah muakkada*) for the free men without legal excuse.

Prerequisites of Leading People in Prayer

There are six prerequisites for an Imam to lead the males of sound health;

1. Muslim
2. Puberty
3. Sanity
4. Male
5. Ability to recite Qur'an by heart required for the prayer
6. Free from legal excuses such as
 - a. Continuous nose bleeding
 - b. Stuttering,
 - c. Mumbling or
 - d. Lisp

Likewise, an Imam must have fulfilled the prerequisites [of prayer] such as absence of impurities and covering of one's nakedness (*awrah*).

Conditions that validate following an Imam or praying behind him

There are fourteen conditions:

1. One must intend to follow his Imam and do the opening *takbeer* with him.
2. If there are females in the congregation, the

Imam must make his intention to lead them in prayer. This is a prerequisite for the ladies' prayer to be valid.

3. The Imam's heels must be in front of the [heels of the] followers. If a follower's feet is too long and his toes are ahead of Imam's this will not be an issue provided his heel is behind that of the Imam's .
4. The Imam's state should not be lower than that of the follower: That is to say, a follower cannot intend to pray an obligatory (*fard*) prayer behind an Imam who is leading a supererogatory (*nafl*) prayer or an Imam with a legal excuse cannot lead a follower free of excuse.
5. The Imam and the follower must be intending to pray the same obligatory (*fard*) prayer (i.e., the follower cannot intend to pray noon prayer (*dzohr*) while the Imam is leading the afternoon (*asr*) prayer).
6. A traveler cannot follow a resident Imam who is praying a 4 *rak'ah fard* after its time has expired.
7. A follower who joins the congregation after the first *rak'ah* cannot become an Imam for anyone else.

8. There must not be a row of women between those of the men and the Imam.
9. There cannot be a river big enough for the boats to pass or a road wide enough for the carts to pass between the Imam and the congregation.
10. There must not be a wall between the Imam and the followers whereby the congregation will not be able to follow the Imam's movement or that there will be confusion. If either by way of hearing the Imam or seeing him, the congregation is able to follow him then there is no harm according to the correct view.
11. While the Imam is riding an animal, the followers cannot be walking or vice versa.
12. While the Imam is using a means of transportation, the followers cannot be walking according to the correct view.
13. The Imam cannot be in a ship while the followers are in another ship that is not adjacent to the former.
14. The follower must not be aware of any condition of his Imam contrary to the conviction of the follower (i.e., not having made wudu after bleeding or after vomiting a mouthful).

If the follower is certain that, the Imam is in an impure state, he has to repeat the prayer.

When The Follower Is Better Conditioned Than The Imam

1. It is valid for one in a state of ablution to pray behind one in a state of *tayammum*.
2. One who washes his limbs such as his feet is permitted to pray behind one who wipes them such as the *khuff* (footgear), splint, or bandages.
3. One who stands is permitted to pray behind an Imam who is seated.
4. To follow an Imam who is humpbacked is valid.
5. A person who prays through indication (nodding) is permitted to follow a person like him, due to the equality of their status.
6. It is permissible to offer a voluntary prayer behind an Imam performing an obligatory one because one is constructing a weak element upon something that is stronger, namely, the obligatory prayer.
7. If it becomes evident that the prayer of the Imam is void, then one is to repeat the prayer.

8. The Imam must announce to the people to repeat their prayers as much as he is able to, such as writing or sending a message to inform them and this is the opted view on the matter.

Exemptions From The Congregational Prayer

One is exempt from attending the congregational prayer for eighteen reasons:

1. Rain
2. Cold
3. Fear
4. Darkness
5. Imprisonment
6. Blindness
7. Paralysis
8. Having one's hand and feet amputated
9. Illness
10. Being crippled
11. Muddy conditions
12. Chronic illness
13. Old age
14. Gaining knowledge of jurisprudence (*fiqh*) in a lesson that if he attended the congregating

he would miss

15. Presence of food that one longs

16. Wishing to travel

17. Attending or caring for a sick person

18. In the presence of strong wind at night

If one is held back from the congregation due to one of the valid excuses, he will be rewarded as if he participated provided that he would have gone had he not had the excuse.

One who is the most deserving to be the Imams

1. If among the present, there is not the one who is the owner of the house or the ruler, the one who is entitled to be the Imam in order of priority is as follows:
2. The most knowledgeable one
3. The one who is the best in reading Qur'an.
4. The most God consensus.
5. The most senior.
6. The best mannered.
7. The most handsome.
8. The most noble.
9. The one with the best voice.
10. The one with the neatest (cleanest) clothing.

11. If they are all equal, with respect to the above criteria, the Imam is to be selected randomly or whoever the people chooses. If disagreement arises, the choice of the majority becomes the Imam.

If they do not select the Imam based on merit using the above criteria, they have committed a mistake (but not a sin⁶⁶).

It is disliked (makrooh) for one of the following to be the Imam

12. Slave

13. Blind

14. Nomad (*aa'raabi*)

15. One who is born out of wedlock (*walad zinaa*)

16. Ignorant

17. Perverted transgressor (*faasiq*)

18. Innovator (*mubtadi'*)

What is disliked in congregational prayers

1. Making the prayer long

2. A congregation of naked people [men]

3. A congregation of women led by a lady; but if they do, the lady Imam stands in the first row with her heels slightly ahead. If she

stands ahead of the congregation like men, the prayer is still valid⁶⁷.

Position of the one following the Imam

If there is only one person praying with the Imam, he stands to the right of the Imam. If there are more than one they stay in a row behind the Imam.

The Manner Of The Lines

Men's rows are behind the Imam followed by those of the children, hermaphrodites, and women.

What is the follower to do when the Imam finishes a necessary action or the like

1. If the Imam utters the finishing *salams*, before the follower finishes reading the tashah-hud, the follower is to finish it and then say *salam*.
2. If the Imam raises from the bowing position or gets up from prostration before the follower says the praise of Allah (SW) three times, he follows the Imam.
3. If the Imam makes an extra prostration or he gets up by mistake after the last sitting, he is not to follow the Imam rather he waits for the Imam to sit back down. If the Imam does sit down without making an additional rak'ah he says *salam* with the Imam. If how-

ever the Imam makes a prostration adding an additional rak'ah to the prayer, the follower says *salam* without waiting on the Imam.

4. If the Imam gets up by mistake without doing the last sitting (tashahhud), the follower says "*Subhanallah*" to warn the Imam and waits for the Imam to return to the sitting position. If the follower says *salam* before the Imam makes prostration for the extra rak'ah, the follower's prayer is nullified.
5. It is disliked for the follower to say *salam* after the Imam finishes recitation of the *tahshahhud* before saying *salam*.

The Remembrance (adhkaar) after the Obligatory Prayers

1. If there is a sunna prayer after the obligatory (*fard*) prayer, getting up to perform it is sunna.
2. According to Shams al-Aimma al-Halwaani, there is no harm if one wants to utter remembrance of Allah.
3. It is preferable for the Imam to move slightly to his left to perform any supererogatory prayers after the obligatory one.

4. Afterwards, the Imam is to turn towards the congregation and they are to repent to Allah three times followed by recitation of *Ayat al-Kursi*, *Al-Falaq* and *al-Nass*.
5. They are to say *Subhanallah* 33 times, *Alhamdulillah* 33 times and *Allahuakbar* 33 times.
6. Then they say, "*None has the right to be worshiped except Allah, Alone, without partner. To Him belongs all Dominion and Praise, and He has power over all things*"
7. Then they pray for themselves raising their hands. Once they are done with the supplication, they wipe their faces with the hands.

Nullifications Of Prayer

The following things nullify the prayer:

1. Speech, even if it is one word and uttered by heedlessness (thinking he is outside the prayer) or by mistake.
2. Uttering supplication inside the prayer that resembles the daily talk of the people.
3. Saying salam with the intention of greeting even if it is done heedlessly (*sahiyan*).
4. Responding to the salam verbally or by shaking hands.

5. Excessive movement (i.e., if an onlooker thinks for a moment that the person is outside the prayer, this is considered excessive movement or one repeats a movement or action 3 or more times)
6. Turning one's chest away from the direction of prayer (*qibla*).
7. Inserting something in one's mouth and eating it.
8. Eating something that is in-between the teeth the size of a chickpea or larger.
9. Or drinking anything (e.g., rain water).
10. Clearing the throat without an excuse.
11. To groan, moan or sigh.
12. Crying aloud due to some pain or calamity not due to hell or paradise.
13. Responding to the one who sneezes by saying *yarhamuka Allah* (may Allah have mercy on you).
14. Responding with "There is no God but Allah" to the one who asks if Allah has a partner.
15. Responding to a sad news with "We belong to Allah and we shall return to him" and to a good news "All praise is due to Allah".
16. Responding to an amazement with "There is

no God but Allah” or “Glory be to Allah”.

17. Anything that is intended as a response such as the verse “O Yahya, take hold of the book!”
18. For the one with dry ablution to see water.
19. Ending of the duration of the wiping on the footgear.
20. Taking off the footgear after having wiped over it.
21. When an unlettered person (*ummy*) learns a verse.
22. When a naked person (praying as such) finds clothing.
23. When a person praying by nodding becomes capable of bowing and prostration.
24. When one remembers a missed prayer that needs to be performed before the current prayer.
25. When the Imam designates an unqualified deputy to lead people in his place in the middle of a prayer.
26. Raising of the sun during the morning prayer.
27. When the sun moves from its zenith at noon during the two *Eid* prayers.

28. When the time of the mid-afternoon prayer (*asr*) enters while performing the Friday (*ju-muah*) prayer.
29. When a bandage falls off of a healed wound.
30. When an excuse of an exempt (*ma'dhoor*) person seizes to exist.
31. When one loses wudu intentionally or unintentionally [due to external factors].
32. When one faints or becomes insane.
33. Discharging sperm due to staring at something inappropriate or having a wet dream while in prayer.
34. Standing side by side in a complete prayer⁶⁸ behind the same Imam with a female who arouses one's desire and the Imam intended to lead them both in prayer.
35. Exposing the area to be covered in prayer (*awra*) for the one who loses wudu in prayer. This would be the case for a woman who needs to renew wudu and expose her arm with the intention to continue her prayer.
36. Reciting Qur'an on the way to make wudu and back from it for the one intending to continue his prayer from where he left off.
37. Remaining in prayer after having lost wudu

for a duration long enough to perform a pillar of prayer.

38. To go far to make wudu leaving a nearby water for the one intending to return to his prayer after making wudu.
39. Leaving the masjid thinking he has lost wudu (e.g., thinking his nose is bleeding whereas it is just a runny nose)
40. Crossing the rows in a place other than the masjid thinking he has lost his wudu.
41. Moving away from the place of prayer thinking one has lost his wudu or the time of wiping over the footgear has elapsed or he has to make up a missed prayer or he has a filth on him even if he doesn't leave the masjid. In these cases, it is better to start the prayer from the beginning.
42. To instruct or help an Imam other than the one he is following.
43. To utter *takbeer* (Allahu Akbar) in prayer to switch from the current prayer to another prayer.
44. If any of the above-mentioned nullifiers happen before one spends enough time in the last sitting to recite tashahhud, one's prayer is nullified. If it happens, after this

duration (i.e., long enough to recite *tahsah-hud*) but before the final *salams*, the prayer is not nullified .

45. Elongating the *Hamza* in the *takbeer* (i.e., the first letter of Allah).
46. Reading from the Qur'an while in prayer.
47. Performing a pillar of prayer, or passing a time that is enough to perform a pillar, while one's private are is exposed or having a major filth on [one's body, clothes].
48. For a follower to perform a pillar without his Imam (e.g., bowing down while his Imam is still standing).
49. If a latecomer, after having risen to make up the missed units of prayer and performs a unit with its prostration, joins his Imam in the prostration of forgetfulness, the follower's prayer is nullified.
50. If one remembers during the last sitting to have missed one of the prostrations and makes up for it, one has to repeat the last sitting (*tashahhud*), otherwise his prayer is deemed void.
51. Failure to re-perform a pillar which he remembers to have performed while sleeping.

52. Loud laughter on the part of the Imam nullifies the prayer of the followers, even the latecomer.
53. Intentionally losing one's wudu after the last sitting (long enough to recite tashahhud) but before making *salam*.
54. Giving *salam* after the two rak'ah for prayers that are 3 or more rak'ah thinking that he is a traveler (while he is resident), or it is Friday, or it is *taraweeh* (while it is *isha*), or as a new Muslim, he thinks that the prayer is 2 rak'ah will render one's prayer void.

Chapter on what does not nullify prayer

1. If one looks at a text during the prayer it does not nullify the prayer even if he comprehends it.
2. If one eats what is between the teeth that is smaller than a chick-pea without much effort.
3. If someone passes in front of the one who prays by stepping on the place of prostration, the passer-by is a sinner but the prayer is not nullified.
4. Prayer is not nullified if one looks at private

area of one's divorced wife even if this lustful look results in her becoming his wife again.

Chapter on what is disliked in prayer

The following things are disliked during prayer;

1. Leaving out a necessary (*wajib*) or sunna action on purpose.
2. Fiddling with one's body or clothes.
3. Moving the pebbles on the ground except once for prostration purposes.
4. Cracking one's knuckles.
5. Interlacing one's fingers.
6. Placing the hands on the hips.
7. Turning away from the direction of *qibla* by moving the neck.
8. Sitting in the style of a dog whereby the buttocks are on the ground and the legs are touching the chest.
9. Placing the forearms on the ground during prostration.
10. Rolling up the sleeves of one's arms.
11. Praying in only pants even though one has access to a shirt.
12. Responding to a greeting by a gesture.
13. Crossing the legs without an excuse.

14. Having one's hair in a braid. (For men.)
15. Wearing a headband with the top of the head exposed.
16. Pulling up one's clothes.
17. Placing a shawl on the head or shoulders while letting the two ends loose
18. Clothing oneself in a way that one cannot take out the hands.
19. Placing the upper body clothes under the right armpit and flinging the two ends on the left shoulder (i.e., exposing the right shoulder).
20. Reciting Qur'an in any posture other than standing.
21. Making the first rak'ah longer in an optional or supererogatory prayer.
22. Making the second rak'ah longer than the first one in any prayer.
23. Repeating the same surah in a given rak'ah of an obligatory prayer (*fard*).
24. Reciting surahs in reverse order (i.e reciting surah number 114 and then 113).
25. Reciting a surah in the first rak'ah but skip the next one and read the one after than in the second rak'ah (i.e., reciting surahs num-

ber 110 and 112 by skipping 111).

26. Smelling perfume [on purpose].
27. Using a fan or fanning oneself with one's clothes.
28. Turning one's fingers or toes from the direction of Ka'ba (*qibla*) in prostration etc.
29. Not placing the hands on the knees during bowing (*ruku'*).
30. Yawning and closing one's eyes.
31. Looking up.
32. Stretching one's body.
33. Any little movement [that is not part of the prayer].
34. Killing an ant.
35. Covering the mouth and the nose.
36. Placing something in the mouth that prevents the recitation of the Qur'an in a manner that is recommended (*masnoona*).
37. Making a prostration on the wrapping of one's turban.
38. Prostrating on a picture [of a living being⁶⁹].
39. Placing only the forehead on the floor during the prostration while keeping the nose of the ground without excuse.
40. Praying [literally] on the road.

41. Praying in the bathroom or near the places where people relieve themselves.
42. Praying in the cemetery.
43. Praying on a piece of land against the owner's wishes
44. Praying near filth.
45. Praying while one has the urge to go to the restroom or pass a wind.
46. Praying with an excusable filth on one's body or close unless one fears of missing the prayer or the congregation otherwise it is recommended to remove it.
47. Praying in work clothes.
48. Praying with one's head uncovered unless it is done out of humbleness to God Almighty.
49. Praying with the food served that one desires or anything that distracts one's concentration.
50. Counting the verses of the Qur'an by hand or using a set of beads (*tasbeeh*).
51. For the Imam to stand in the prayer niche (*mihraab*) or in a raised place alone.
52. For the follower to stand in a later row when the one in front of him is not full.
53. Wearing a clothing, which has pictures on

it or praying in a place where there are pictures above him, in front of him or behind him or besides him except if it is small, the head is cut off or it is a picture of an inanimate object.

- 54. Praying behind a fire pit (*tannoor*) or a brazier containing burning coal.
- 55. Praying in front of people who are sleeping.
- 56. Wiping off of a dirt from one's forehead that is harmless for oneself in prayer.
- 57. To recite only one surah in prayer except for the reason of making it easy for himself or to imitate the Prophet (pbuh) to receive blessings.
- 58. Neglecting to place a barrier (*sutrah*) in front if there is a likelihood that people may pass in front of him.

Chapter on Placing a Barrier⁷⁰ (Screen) And Preventing A Passer-by from Crossing while Praying

If the person praying thinks that someone may pass in front of him, it is recommended that he place a barrier in front of him (i.e., a stick of arm length or longer and as thick as a finger). The Sunnah is to stand close to it and when one prostrates, the barrier should be to the left or the right of the center of forehead lining up with the left or right eyebrow.

If one does not have a stick to use as a barrier or if the ground is too hard, one can then draw a line perpendicular to the direction of *qibla* or according to some scholars one has to draw an arc like a crescent. Irrespective of if, one has a barrier in front of him, it is recommended not to physically prevent one from passing in front of him. It is permitted however to use gesture or say “*Subhanallah*” to alert the passerby not to do so. A male is permitted to raise his voice while reciting Qur’an to warn the passerby. The female tries to stop one from passing in front of her by gesture or by hitting top of her right hand with the palm of her left. She does not raise her voice as it is temptation. The one praying is not to inflict physical harm on the passerby [based on a hadith narrated by Abu Dawood]. Prophet (pbuh) made this statement when one was allowed to make actions in prayer. Later on, when any action that is not part of the prayer became forbidden, this hadith became abrogated (*mansookh*).

That Which is Not Disliked in Prayer

1. Tying something around the waist.
2. Carrying a sword or the like provided that it does not distract one during the prayer.
3. Putting the hands through the openings of the shirt according to the preferred opinion.

4. Facing a Qur'an or a hanging sword.
5. Praying towards the back of a person talking or towards a candle or lamp according to the preferred opinion.
6. Prostrating on a rug that has pictures of a living thing provided that one does not prostrate directly on the picture.
7. Killing a snake or a scorpion even with multiple strikes if one fears their harm even if one has to turn away from *qibla* in the process according to the most evident view.
8. There is no harm in moving one's clothes so that they do not stick to the body in the bowing posture.
9. There is no harm in wiping one's forehead of dirt or grass after the prayer or during if it distracts one from concentrating on the prayer itself.
10. There is no harm in looking through the corner of one's eye provided that one does not turn his face from *qibla*.
11. There is no harm in praying on a mattress, carpet or wood panel however it is preferable to pray on that which grows on the earth.
12. There is no harm in repeating a surah in two rak'ahs during an optional or supererogatory

prayer.

***When Is It Necessary (Wajib) To Interrupt the Prayer
And When It Is Permitted***

1. It is necessary (*wajib*) to interrupt the prayer even if it is an obligatory one in case of a desperate call. It is not permissible to interrupt the prayer due to a normal call of one of the parents.
2. It is permissible to interrupt the prayer in case of a theft of anything having a value of a *dirham* or more even if the stolen substance belongs to someone else or fearing an attack from wolf on sheep or fear of a blind person falling in a well or ditch or the like.
3. It is obligatory (*wajib*) for a midwife (or a nurse) to interrupt her prayer if she fears that the child might die during labor. If she hasn't started the prayer, she can delay the prayer and help with the childbirth.
4. If a traveler fears the thieves or transgression of highway robbers, it is permissible for him to delay the prayer.

The Ruling for The One Who Neglects Prayer

The one who does not pray intentionally or out of laziness is beaten harshly [by the authorities] until

blood flows from the inflictions and imprisoned thereafter until he starts praying. The one who does not fast [without a valid excuse] during the month of Ramadan is treated the same way. He is not to be killed [for leaving the prayer or fasting intentionally or out of laziness] unless if he rejects the fact that the prayer and fasting of Ramadan are obligatory or he makes mockery of them.

Chapter of Witr

Witr is *wajib* (necessary) and prayed as three rak'ahs with one salaam . In each rak'ah, one is to read the *fatiha* (opening chapter) and a surah. One is to sit after the first two rak'ahs and read only the tashahhud and get up to the third rak'ah without the opening *takbeer* (raising the hands while saying Allahu Akbar). Once the recitation of the *fatiha* and the surah is finished, one is to raise his hands by saying Allahu Akbar (just like the opening *takbeer*) and start reading the supplications of *qunut* after clasping the hands and before bowing down. It is not permissible to recite the supplications of *qunut* in any prayer other than *qunut*.

The meaning of *qunoot* is supplication and it is as follows:

Supplications of Qunut:



اللَّهُمَّ إِنَّا نَسْتَغِيْبُكَ وَ نَسْتَغْفِرُكَ وَ نَسْتَغِيْبُكَ ﴿١﴾ وَ نُؤْمِنُ بِكَ
 وَ نَتُوبُ إِلَيْكَ ﴿٢﴾ وَ نَتَوَكَّلُ عَلَيْكَ وَ نَتُخَيَّرُكَ الْخَيْرَ كُلَّهُ
 نَشْكُرُكَ وَ لَا نَكْفُرُكَ ﴿٣﴾ وَ نَحْمَدُكَ وَ نَنْتَرُكَ مَنْ يَفْجُرُكَ
 اللَّهُمَّ إِنَّاكَ نَعْبُدُكَ وَ لَكَ نُصَلِّي وَ نَسْجُدُ ﴿٤﴾ وَ إِلَيْكَ نَسْعَى وَ نَحْفِذُ ﴿٥﴾
 ﴿نَرْجُو رَحْمَتَكَ وَ نَخْشَى عَذَابَكَ﴾ ﴿٦﴾ إِنَّ عَذَابَكَ بِالْكَافِرِ مُلْحِتٌ

The followers recite the supplication of *qunut* as does the Imam.

If the Imam starts reciting the extra supplication after the above *qunut*, Imam Abu Yusuf said that the follower recites it with the Imam but Imam Muhammed said that follower does not recite it but says amen as the Imam recites.

Extra supplication of *qunut*:



اللهم اهْدِنَا فِيمَنْ هَدَيْتَ ﴿١﴾ وَ عَافِنَا فِيمَنْ عَافَيْتَ ..
 وَ تَوَلَّنَا فِيمَنْ تَوَلَّيْتَ ﴿٢﴾ وَ بَارِكْ لَنَا فِيمَا أَعْطَيْتَ ﴿٣﴾ وَ قِنَا شَرَّ
 مَا قَضَيْتَ ﴿٤﴾ إِنَّكَ تَقْضِي وَ لَا يُقْضَى عَلَيْكَ ﴿٥﴾ إِنَّهُ لَا يَذِلُّ مَنْ
 وَالَيْتَ ﴿٦﴾ وَ لَا يَعْزُزُ مَنْ عَادَيْتَ ﴿٧﴾ تَبَارَكَتَ رَبَّنَا وَ تَعَالَيْتَ
 وَ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ عَلَى آلِهِ وَ صَحْبِهِ وَ سَلِّمْ

Whoever does not know the supplication of *qunut* recite one of the following three supplications:

1. Three times: “O my Lord forgive me”
2. “O our Lord bestow upon us the good of this world and that of the hereafter and save us from the torment of the hellfire”

3. Three times: “O Lord”

If one prays behind an Imam that recites the supplication of *qunut* [after getting up from bowing down], he follows the Imam except that he keeps quiet [while the Imam recites the *qunut*] and he keeps his hands hanging on his sides.

If one forgets to read the *qunut* [in the third rak'ah of witr] and remembers it during the bowing posture or after getting up from bowing, one does not recite the supplication of *qunut*. If one recites the *qunut* after getting up from bowing down, then one is to perform prostration of forgetfulness for having postponed the *qunut* from its original place in prayer.

If the Imam bows down before the follower finishes the supplication of *qunut* or even before he starts, he follows the Imam if he fears that he will miss the bowing posture with the Imam.

If the Imam leaves out the supplication of *qunut*, the follower is to recite it if he is able to catch the Imam in bowing posture otherwise he just leaves out the *qunut* and follows his Imam.

If a latecomer joins the Imam in the bowing position of the third rak'ah of witr prayer, he is legally considered to have performed the supplication of *qunut* and thus he only makes up the first two

rak'ah without needing to repeat the *qunut*.

The witr prayer is performed in congregation only during the month of Ramadan. Praying witr in congregation in Ramadan is better than praying it at the end of the night by oneself according to Imam Qadikhaan but others held the opposite view.

Chapter on Supererogatory Prayers (Nawafil)

The emphasized sunan (sunan muakkada) are;

1. The two rak'ahs before the dawn prayer (*fajr*),
2. The two rak'ahs after the noon prayer (*dhuhr*),
3. The two rak'ahs after the sunset prayer (*maghrib*),
4. The two rak'ahs after the nightfall prayer (*isha*),
5. The four rak'ahs before the noon prayer (*dhuhr*), and
6. The four rak'ahs before and after the Friday prayer.

The recommended (mandoob) sunan are:

1. The four *rak'ahs* before the *asr* and the four before and after the *isha* prayer.
2. The six rak'ahs after the *maghrib* prayer are

recommended sunan.

For the emphasized (*muakkada*) four rak'ah Sunnah prayers, during the first sitting, one is to read only the tashahhud and at the start of the third rak'ah one does not read the opening supplication or *thanaa* (*subhanakallahumma....*) unlike the recommended prayers (*mandoob*) [⁷¹where during the first sitting, one is to read, in addition to tashahhud, the *ibrahimiyya* and one is to recite the opening supplication at the start of the third rak'ah as well as recite the *taawudh* (*audzo billahi min al-shaytaan al-rajeem*).]

If one prays more than two rak'ahs without sitting for *tashahhud* except at the very end, it is deemed valid since he performed the last sitting which is the obligatory one (*fard*).

It is disliked to pray more than four rak'ah with one sitting during the daylight hours and more than eight rak'ahs at night.

The preferred method of performing optional prayers, both at night and during the day, according to Imam Abu Hanifa is 4 rak'ah at a time with two sitting and according to Imam Abu Yusuf and Muhammed two by two. The verdict is according to the latter opinion.

Optional or voluntary prayer at night is better than

that of the day. It is preferable to make fewer longer rak'ahs than many short rak'ahs.

Greeting the Mosque (Tahiyyah), The Prayer of Forenoon (Duha) And Night Vigil Prayer (Qiyamm al-Layl)

It is Sunnah to perform two rak'ahs [upon arriving to a mosque] before sitting down for the purpose of greeting the Mosque. If one performs an obligatory prayer before sitting down, it serves also as the greeting of the Mosque.

In fact, every prayer that is performed upon entering the mosque serves as greeting even if one does not explicitly intend to greet the mosque.

It is recommended (*mandoob*) to perform two rak'ahs immediately after wudo. As for the forenoon⁷² prayer, it is recommended (*mandoob*) to pray four or more rak'ahs.

It is recommended to offer the night vigil prayer (*qiyaam al-layl*), the guidance prayer (*al-istikhaara*) and the need prayer (*salat al-haajah*).

It is recommended to spend the last ten nights of Ramadan, the night of the two Eids, the first ten nights of the month of *Dhulhijja*, and the night of the middle of the month of *Shaaban* in worship. It is disliked to gather in the mosque and perform prayers in congregation during the aforementioned nights.

Performing a Supererogatory prayer while seated for the one who is able to stand and pray

It is permissible to perform a supererogatory prayer while seated for the one who can stand up and pray but he gets half the reward if he does it without an excuse. He sits like the one performing tashahhud according to the preferred view. It is permissible to perform the prayer sitting even if one starts the prayer standing up according to the preferred view.

Performing a Supererogatory prayer on mount (an Animal of transport)

It is permissible to perform supererogatory prayers on a mount outside the city [town or village] through nodding or indication in the direction that the animal is going. If one begins the prayer on the mount, he has to continue once unmounted without finishing it however one cannot continue a prayer started before mounting an animal.

It is permissible to perform even the emphasized sunnahs (*sunnah muakkada*) including the sunnah of the dawn prayer (*fajr*) on a mount. Abu Hanifa held that one must unmount and perform the Sunnah of the dawn prayer as it is more emphasized (*aakid*) than the rest.

It is permissible for the one offering optional prayer to lean on something if he gets tired and this is not disliked (*makrooh*). If one leans on something

without an excuse it is disliked according to the most evident view as it is deemed as disrespectful.

Any filth that may exist on the animal does not harm the prayer of a rider even if the filth is on the saddle or stirrups.

Prayer is not permitted while walking according to the consensus of the scholars.

Obligatory And Wajib Prayers on a Mount (an Animal of Transport)

It is not permissible to perform obligatory (*fard*) and necessary (*wajib*) prayers on a mount. The necessary (*wajib*) prayers include the *witr*, the *nidhr* (promised prayer), and the optional prayer that was nullified. Nor is the funeral prayer or prostration of forgetfulness permitted on a mount if the verse was recited on the ground. In all of the aforementioned cases it becomes permissible if one fears theft of his belongings (money, clothing etc.), his mount or an attack from wild animals if he unmounts. Similarly if the ground is excessively wet and muddy then the above acts of worship are permissible on one's mount. In addition, if it is feared that the mount will become unruly and there is no one to help him mount it again, in this case he can perform the above rituals on his mount.

The prayer on a carriage (platform mounted on an animal) is the same as prayer on a mount irrespec-

tive of if the animal is still or moving. If the animal is still and one places pillars under the carriage so that it is carried by the ground, in that case it is permissible to perform obligatory (*fard*) prayers standing on the carriage.

Prayer On A Ship

Performing an obligatory prayer on a moving ship is permissible while seated with bowing and prostration is permissible according to Abu Hanifa even without an excuse.

According to the Imams Abu Yusuf and Muhammed, it is not permissible to perform the prayer seated unless one has an excuse. This is the evident opinion and the legal excuses include nausea and not being able to leave the ship.

Prayer on a boat is not permissible by way of nodding or indication neither according to Abu Hanifa nor according to the two Imams of Abu Yusuf and Muhammed.

If the ship is anchored but it is swayed by a strong wind, it is considered a moving ship otherwise it is regarded as still.

If the ship is tied at shore, the prayer while sitting is not permitted by the consensus of the scholars. If one prays in such a ship while standing and a part of the ship touches the earth, his prayer is valid

otherwise it is not according to the most preferred opinion unless he is unable to leave the ship [to pray on the shore].

As for the prayer on a sailing ship, one is to start his prayer facing the *qibla* and as the ship deviates from *qibla*, one is to adjust his position to continue to pray towards *qibla* so that he finish his prayer facing the *qibla*.

Tarawih⁷³

Tarawih is Sunnah for both men and women. Performing it in congregation is a communal Sunnah (*kafiyah*). Its time is after the night prayer (*isha*) until the dawn (*fajr*) prayer . It can be performed before or after the witr prayer. It is recommended to delay it until just before a third of the night or half of the night had passed. If it is delayed further, it is not disliked. It consists of twenty rak'ahs with ten *tashahhuds* (sittings). After every fourth rak'ah, it is recommended to sit for a little while. Likewise, it is recommended to sit after the twentieth rak'ah before performing the witr prayer.

It is Sunnah to finish the Qur'an during the *tarawih* prayer once in Ramadan according to the correct opinion. If this causes boredom or appears difficult on the people, then the Imam reads according to the congregation so that people are not bored or avoid the prayer altogether according to the preferred

opinion.

At each tashahhud, the Imam is not to abandon *ibrahimiyya* even if some feel boredom or find the duration of the prayer too long according to the preferred opinion.

Likewise the Imam is not to abandon the opening supplication and supplications of bowing down and prostration. If the Imam fears the boredom on the part of the congregation, he may choose to not utter the supplication after the *ibrahimiyya* in tashahhud.

If one misses the *tarawih* of a night either in congregation or individually, there is no make-up for it.

Prayer in The Ka'bah

It is permissible to pray both obligatory and optional prayers inside the Ka'ba. Likewise, it is permissible to perform them on the Ka'ba even without a barrier (*sutra*) though it is disliked to pray on it as it is deemed disrespectful to be on top of it. The prayer is valid facing in any direction, both inside and on top of the Ka'ba, except for turning one's back towards the face of the Imam. It is permissible for the Imam to be inside the Ka'ba leading a prayer for the followers who are outside provided that the door is open.

If the Imam and the followers make a circle around

the Ka'ba, their prayer is valid except for the one who is in front of the Imam on the same side of the Ka'ba as the Imam.

Prayer of The Traveler

The Journey For Which The Rules Change

The shortest journey that is deemed a legal travel, whereby the rules are changed, is equivalent to a journey during the three shortest days of the year at an average pace that includes normal rest periods (i.e., 81 kilometers one way). Average pace means normal walking speed of a human being or a camel on land. As for the pace of travel on a mountain range, it depends on the conditions (uphill, downhill, narrow passages etc.) and cannot necessarily be comparable to travel on flatland. On the sea, it is based on travel under average wind speed.

The Shortening of Prayer

He who intends to travel is to shorten his obligatory (*fard*) prayers by praying four rak'ahs as two. This rule does apply even if one is traveling in disobedience to Allah. The shortening is permitted when one leaves the perimeter of the town. The farmland on the outskirts of the town is not considered part of the town.

Requirements for Legal Travel

There are three requirements for a journey to be

considered legal travel:

1. One must be in free independent (e.g., not a slave).
2. One must have reached puberty.
3. The travel duration must be at least 3 days (i.e., More than 81 kilometer of travel one way)

One cannot start shortening his prayer on a journey until one leaves his town of residence. A child, or a wife or a slave or a soldier cannot start shortening their prayers even if they leave the town of residence until the husband or the master or the commander makes his intention for travel respectively. Likewise, if one intends to travel less than 3 days (81km), one cannot shorten the prayer even if one leaves his town of residence.

The intention that starts legal travel is that of the leader not of the lead unless the lead knows his leaders intention according to the correct view.

The Ruling Of Shortening

Shortening the prayer during a legal journey is not optional (*'azimah*) according to the Hanafi School. If one prays four rak'ah (instead of two) on a journey, his prayer is valid but disliked provided that he did the tashahhud after the second rak'ah otherwise his prayer is invalid except if he makes his intention to end the travel when he gets up for the third

rak'ah.

The Period Of Shortening The Prayers

He, who is out on a journey, shortens his prayers until he returns to his town of residence or he intends to stay in a country or a town fifteen days or longer. If the traveler stays in another town or a country less than fifteen days, he shortens his prayers the whole time. If a person stays away from his town of residence in a country or town not intending to stay more than fifteen days but ends up staying longer due to factors out of his control and he doesn't know when he can return, he will shorten his prayers even if he stays there years.

When Is an Intention of Residing is Not Valid

If a person intends to take one of two towns as residence and as long as he hasn't taken his final decision of choosing one over the other, he is not considered to be a resident in either town. Nor is it valid for a resident of a town to take the desert as residence. The desert is valid residence only for the nomads. Muslim soldiers who are in enemy lands cannot intend to be residents there. Likewise, if our soldiers lay siege on a town of disobedient Muslims in a Muslim land, as long as the siege continues the soldiers cannot intend to be residents.

Traveler Following a Resident Imam or Vice Versa

If a traveler prays during its time behind a resident

Imam, his prayer is valid and he completes all four rak'ahs. It is not permissible or valid for a traveler to pray behind a resident Imam once the time of a prayer has passed (i.e., making up a noon prayer during the time of the afternoon prayer). The traveler can be Imam for the residents both during the time of a prayer and after. If the traveler leads residents in [a four rak'ah] prayer, it is recommended for him, after giving salam following two rak'ah, to say to the congregation: "You complete your prayer for I am a traveler" and should alert the congregation to this before he starts his prayer [to avoid any confusion]. According to the correct view, once the residents get up to complete the third and fourth rak'ahs after their traveling Imam says salam, they are not required to recite Qur'an [since the recitation of the Imam is recitation for the followers].

Making Up Missed Prayers

If a traveler misses a prayer on a journey and wants to make it up after the journey, he is to pray as if he is a traveler. If a resident misses a prayer and wants to make it up during a journey, he is to pray as if he is a resident. What is important is the state (traveler or resident) of the individual when he misses the prayer not when he makes it up.

One's Place of Dwelling, Its Types and What Invalidates It

A person's permanent residence (*watan al-asli*) is changed only if he takes another place as permanent residence. Likewise, an interim residence⁷⁴ (*watan al-iqama*) is replaced with another interim residence, permanent residence or by travel to another place.

One's permanent residence is the place of birth or where one got married. Even if one doesn't get married in a place but intends to live there with no plans of immigration from it, it is considered his permanent residence.

The interim residence is the place where one intends to stay fifteen days or more [with the intention to return to one's permanent residence].

The place where one spends less than fifteen days is not regarded as a place of residence by the experts (*muhaddiqoon*).

The Prayer of a Sick Person

If the sick person is unable to stand from the beginning to the end of a prayer or it is difficult for him due to an excruciating pain or if it is feared that his illness may be aggravated or his recovery may be delayed, he is to pray sitting with bowing and prostration and he can sit anyway he needs to according to the preferred opinion. He can choose to stand up for part of the prayer as much as his state

allows him.

If he is unable to perform bowing or prostration, he can pray sitting by way of nodding [of his head] or. His nodding for prostration should be lower than for bowing otherwise his prayer is not valid.

One is not to lift anything (i.e., piece of rock or wood) to prostrate on it. If one does this while nodding (lowering his head), his prayer is valid. If he does not lower his head more for prostration than for bowing, his prayer is not valid.

If one is not able to pray sitting, he can pray laying on his back or side though the former is more preferable. One is to place a pillow under his head, so that one's face is towards the *qibla* instead of the sky. If possible, one is to raise his knees so that the feet are not extended towards the direction of *qibla*⁷⁵.

If he is unable to pray by nodding for a day and night or less, the prayers are postponed (according to the agreed upon view) as long as the person responds to communication. It says in Al-Hidaya that his is the right view.

The author of Al-Hidaya concluded in his book Al-Tajnees wa al-Mazeed that if one is not able to perform his prayers by nodding for more than a day and night, then he does not have to make them

up even if he responds to communication requests. Qadikhan declared this view as correct. A similar declaration is found in Al-Muheet and chose by Shaykh Al-Islam Khawahirzada and Fakhr Al-Islam Al-Sarakhsi and it is said in Al-Dzahiriyya: "This is what is in Dzahir Al-Riwaya and is the preferred verdict (*alayhi al-fatwa*)". It is said in Al-Khulaasa: "It is the preferred opinion and is declared as the correct view both in Al-Yanbee' and Al-Badaee' and such was the conclusion of Al-Walwaliji (may Allah have mercy on all of them).

It is not valid to pray by indication of eyes, eye brows or heart. If one is able to stand but unable to bow down and prostrate, the he should pray seated by nodding.

If one starts prayer healthy but during the prayer his situation is deteriorated, then he should finish his prayer according to his ability even if he can only do nodding and this is the most widely accepted view.

If a person was praying sitting but with bowing and prostration and recovered from illness during the prayer, he can continue however if he was praying by nodding and he recovered, he has to restart the prayer.

If someone suffers from temporary insanity or faints missing five prayers or less, he has to make

them up, if he misses more than five, he does not have to make them up.

When Prayer and Fasting Are Excised from One's Responsibility

When Is One Not Required To Make A Will

If a sick person dies in a state, where he was unable to perform his prayers even with nodding, he doesn't need to make a will (*wasiyya*) ordering his heirs to pay the fee for the prayers that he missed even if they are few in number. Likewise, if a traveler breaks his fast and dies before he becomes resident or if a sick person breaks his fast and dies before making up missed days, they need not make a will (*wasiyya*) ordering their heirs to pay the fee for the missed days.

When Is One Required To Make A Will

If a person had the time after an illness or a journey for example to make up his missed fasting or prayers and he died without making them up, his heirs take a third of his inheritance and pay half a *sa'*⁷⁶ of wheat or equivalent value for every one of the five daily prayers and with missed as well as for every day of fasting missed even if the deceased hadn't made a will and the heirs decide to do it on his behalf, it is permissible. It is not permissible to fast or pray on his behalf.

A Trick to Pay off the Fees of the Deceased

If the deceased did not leave enough wealth behind for his heirs to pay off his fees for the missed prayer and fasting, whatever the amount he left behind is paid to a poor individual and subtracted from the fee. Then the poor individual gives back the money to the guardian (heir) and this process is followed until there is no fee to pay [Allah knows best].

Who is Entitled to Receive Fees

It is permissible to give all the fees to one individual contrary to the fees of breaking one's oath. Allah knows best.

Making up Missed Prayers

It is necessary to maintain the order between a missed prayer and the current prayer as well as the order between multiple missed prayers (One has to have performed the missed prayer and then the current prayer). One is excused from having to respect the order in three situations:

1. When there is not enough time to make up the missed prayer and perform the current prayer in its recommended time. This is the correct view.
2. If one forgets and violates the order.
3. When one has more than six missed prayers excluding witr. Even though witr is not included in the count of missed prayers, yet one has to respect the sequence in making it up. If one keeps making

up the missed prayers so that he has less than six to make up, in this case the requirement of sequence does not apply. The order is not required due to a new missed prayer if the person remembers that he had six [or more] old missed prayers according to the preferred opinion.

If one prays an obligatory prayer and in the process remembers that he had a missed prayer, even if it is a missed *witr*, his prayer becomes suspended if he continues with the daily prayers all while remembering the missed prayer. Once the time of the fifth prayer, after the above incident, has ended, all of his six [suspended] prayers become valid if he makes up the missed prayer upon the expiration of the time of the fifth prayer. If he makes up the missed prayer anytime before the end of the time of the fifth prayer, all the prayers he performed before making up the missed prayer are nullified and converted to supererogatory prayers.

If one has many missed prayers such that he is unable to specify the order, then one can intend to pray, for example, the first or the last noon prayer (*dhohr*) that he missed. The same method can be used while making up missed fasting from two different Ramadans according to one of the two strong differing views (i.e., one says that specification is necessary and the other does not).

He who becomes Muslim in a non-Muslim land (*dar al-harb*) and does not perform prayer or fasting out of ignorance, he is excused until he comes to know.

Catching The Prescribed Prayer

When Is It And Is It Not Permitted To Cut Off Prayer

If a person individually starts performing an obligatory prayer (or starts making up a missed prayer or even starts an optional prayer), and the congregational prayer is starting:

1. He has not performed any prostration yet. In this case, he is to end his prayer with a salam while standing and join the congregation.
2. He made a prostration of the first rak'ah of a two (*fajr*) or three (*maghrib*) rak'ah prayer. In this case, he ends the prayer after the prostrations with a salam and joins the congregation.
3. He made a prostration of the first rak'ah of a four (e.g., *isha*) rak'ah prayer. In this case, he prays another rak'ah and sits and reads the tashahhud making it a complete two rak'ah optional prayer and upon finishing it he joins the congregation.
4. He had already prayed three of a four rak'ah prayer, he is to complete by performing the last rak'ah and then join the congregation with the intention of an optional (*nafl*) prayer. Except for the afternoon prayer (*asr*), if he gets up to perform the

third rak'ah and the congregation starts before he makes the prostration of his third rak'ah, he is to interrupt his prayer with a salam while standing and join the congregation according to the preferred view.

5. He begins the [four rak'ah] sunnah of Friday prayer and the Imam ascends to the pulpit for the sermon or if he starts the [four rak'ah] noon (*dzuhr*) prayer and the congregation starts, in both cases, he is to pray only two rak'ah and say salam but he is to make up the four rak'ah sunnah after the obligatory prayer.

If one arrives and finds the Imam leading a congregational prayer, he is to join the congregation without performing an optional prayer except for the morning (*fajr*) prayer, if he is sure that he can catch the Imam before the congregational prayer has ended, he is to perform two rak'ah sunnah of *fajr* and then join the congregation. If not, he is to join the Imam immediately. In this case, one is not to make up the sunnah of *fajr*.

The Ruling Of Making Up Sunna Prayers

If one misses the fajr altogether, one is to make up the Sunnah and well as fard after sunrise before the time of the noon prayer on the same day.

If one misses the four rak'ah of noon prayer (e.g., by joining congregation upon arrival), then one is

to make it up before praying the optional last two rak'ah of before the time of *dzohr* ends.

He who joins the congregation of a noon (*dzohr*) prayer during the last rak'ah is not considered as someone who prayed *dzohr* fully in congregation. Rather, he gained the virtue of the congregational prayer. There are differences of opinion regarding the one who prays the three [out of four] rak'as with congregation if he would be considered as though he prayed the whole thing in congregation.

If a person is sure that he won't run out of time, he can pray voluntary prayer before the obligatory (*fard*) prayer otherwise he should start with the obligatory prayer.

Whoever catches a congregational prayer, where the Imam is in the bowing posture, and he utters the *takbeer* (Allahu Akbar) but waits standing for the Imam to get up from bowing, he is not considered to have performed that rak'ah^{zz} [and he has to make it up].

If a follower bows down (*raka'*) before the Imam but after the Imam has completed the minimum required amount of recitation, and the Imam bows down while the follower is still in the bowing posture, the follower's prayer is valid. (But it is not i.e., if the follower bowed down before the Imam read the minimum required amount of recitation or if he

got up from bowing before his Imam bowed down). Once the adhan is called in a mosque, it is disliked (*makrooh*) to leave without praying unless one is to attend another congregational prayer (e.g., as an Imam in another masjid).

If one prays individually [after adhan but before congregational prayer] and leaves the masjid it is not disliked, except for the case where the congregational prayer has started before he leaves the masjid for *dzohr* and *isha* prayers in that case he has to join the congregation with the intention of a supererogatory prayer (*nafl*).

One is not to repeat the same prayer twice (e.g., praying the *fard* of *dzohr* twice).

The Prostrations Of Forgetfulness (*Sujood al-Sahw*)

The Ruling Of The Prostration Of Forgetfulness And Its Cause

If a person omits one or more necessary (*wajib*) acts in prayer by mistake, he must perform two prostrations after the last sitting and repeat the tashahhud [, *ibrahimiyya* and supplication]and the finishing salams.

If a person omits a necessary (*wajib*) act in prayer on purpose he has sinned and does not perform prostrations of forgetfulness instead he has to repeat

the prayer to mend the defect caused by deliberate omission.

Some jurists have said that one is only allowed to perform the prostration of forgetfulness for omitting a necessary (*wajib*) act deliberately in three situations:

1. If one deliberately omitted the first sitting (*tasahhud*)
2. Or, if he delayed one of the prostrations of the first rak'ah to the end of the prayer
3. Or if one intentionally ponders upon something on purpose for an amount of time it takes to complete a pillar (e.g., bowing down).

Timing of The Prostration Of Forgetfulness

It is sunna to perform prostrations of forgetfulness after the salam at the end of last sitting (tashahhud). It is enough to say one salam to the right after reading the tashahhud during the last sitting and then performing the prostrations of forgetfulness according to the preferred opinion. If one makes prostrations without any salam, it is somewhat disliked (*kariha tanzeehan*).

When The Prostration Of Forgetfulness Are Excused

One is excused from performing the prostrations of

forgetfulness:

1. If the sun raises upon giving salam after the morning (*fajr*) prayer
2. Or, if the sun changes color upon giving salam after the afternoon (*asr*) prayer
3. Or, if something (such as losing wudu) happens just after salam that does not allow one to continue the prayer

How Do a Follower (mamoom) and a Latecomer (masbooq) Deal with Prostrations of Forgetfulness

The mistakes of the Imam make prostrations of forgetfulness binding on the follower but follower's own mistake is not binding on neither the Imam nor the follower himself.

The latecomer (*masbooq*) performs the prostrations of forgetfulness with the Imam and then gets up to make up what he missed of the prayer. As for the one who starts the prayer with the Imam but misses out some part of the prayer (*laahiq*) (e.g., he loses his wudu and goes and makes wudu and comes back and joins the Imam once again), he does not need to perform prostrations of forgetfulness when he is making up the missed part by himself.

The Imam is not to perform prostrations of forgetfulness during the Friday or *Eid* prayers.

He who forgets to perform the first sitting of an obligatory prayer, and starts to get up, is to return to sitting posture provided that he is not completely up as in the *Dzaahir al-Riwaya* and this is the correct view. If a follower makes a mistake and gets up instead of sitting for the first tashahhud, he is to return and sit even if he was completely up as is the case for the one praying an optional prayer individually.

If the one, who returned to the sitting position as mentioned above, has to see if he was closer to the ground or to the full standing position when he returned. If he was closer to the ground, he does not have to perform prostrations of forgetfulness, if he was closer to the full standing position, he has to perform prostrations of forgetfulness according to the correct view.

There is a difference of opinion regarding the one who returns to the sitting posture after having stood up completely if his prayer is nullified. The verdict is that his prayer is valid.

If a person forgets to perform the last sitting (tashahhud) and gets up for an extra rak'ah, he is to sit down as long as he hasn't performed a prostration for the extra rak'ah and he has to perform the prostrations of forgetfulness for having delayed an obligatory action of a prayer which is the last

sitting.

If one gets up to perform the extra rak'ah without performing the last sitting and makes a prostration for this extra rak'ah, his obligatory (*fard*) prayer becomes supererogatory. If he wants he can add another rak'ah (making it six for *dzohr*, *asr* and *isha* and four for *fajr*) and it is not disliked according to the preferred opinion to complete the number of rak'ahs in *fajr* and *asr* to four and six respectively. In these cases, one needs not perform prostrations of forgetfulness.

If one performs the last sitting but, by mistake, gets up to perform an extra rak'ah, he has to sit back and say salam without repeating the tashahhud. If he performs a prostration for this extra rak'ah, his prayer is not nullified. He would add another extra thereby the two additional rak'ahs become for him optional (*nafl*) and at the end he should perform prostrations of forgetfulness.

If a person performs prostrations of forgetfulness at the end of a two rak'ah voluntary prayer, he is not to continue praying by adding additional two rak'ah for example; but if he does, then he has to perform prostrations of forgetfulness at the end according to the preferred view.

If an Imam, who has to perform prostrations of forgetfulness, is joined by a follower after the Imam

says salam, the prayer of a follower is only valid if the Imam performs the prostrations of forgetfulness.

One can perform prostrations of forgetfulness, even if he said salam on purpose to interrupt the prayer, provided he did not turn away from *qibla* or talked.

If a person praying a three or four rak'ah [obligatory] prayer says salam thinking he is done but immediately realizes that he only prayed two rak'ah, he is to pray the rest of the rak'ahs and perform prostrations of forgetfulness at the end.

If a person starts daydreaming and as a result postpones saying salam, he is to perform prostrations of forgetfulness when he realizes that the salam was delayed for a period enough to perform a pillar of the prayer. If the delay was shorter than this duration, there is no need to perform prostrations of forgetfulness.

Doubts During Prayer

If one doubts about the number of rak'ah prayer during the prayer and this happens to the person for the first time or is an unusual occurrence for him, the prayer is nullified [he has to pray again].

If one develops doubt about the number of rak'ahs after the prayer, this doubt is disregarded unless he

becomes convinced [once he is informed by an upright person the he left out a rak'ah for example.]

If a person often doubts about the number of rak'ahs he had prayed, then he is to act according to his most likely conclusion. If he doesn't have one, he assumes that he prayed the least amount of rak'ahs in his view and after every rak'ah that he thinks might be the end of the prayer⁷⁸, he should sit and perform tashahhud.

Chapter on Prostration of recitation (*Sajdat al-Tilawah*)

The prostration of recitation is necessary (*wajib*) on both the reciter and the listener. It can be delayed outside the prayer though it is somewhat disliked (*kariha tanzihan*). It is necessary (*wajib*) upon the reciter to perform the prostration of recitation even if he recites the verse in Persian [or in any other language]. Recitation of the portion of the verse mentioning prostration and a work before or after it is considered a full recitation and requires prostration according to the correct view.

The Verses Of Prostration

The verse of prostration are fourteen and they are in the following surahs;

1. Al-A'raf.
2. Ar-Ra'ad.

3. An-Nahl.
4. Al-Israh.
5. Maryam.
6. Al-Hajj.
7. Al-Furqan.
8. Al-Naml.
9. As-Sajda.
10. Surah Saad.
11. Fussilat.
12. An-Najm.
13. Al-Inshiqaq.
14. Al-'Alaq.

Who is Required to Perform Prostration of Recitation

It is necessary (*wajib*) to perform prostration of recitation for the one who hears the recitation even if he wasn't intending to listen except for the woman who is on her period, or going through post-natal bleeding or an Imam or his congregation if they hear the recitation from one of the followers.

If an Imam and his congregation hear one of the verses of prostration from an individual who is not praying with them, they are to prostrate once they are done with the prayer. If they make the prostration during the prayer, it is not counted nor does

it nullify their prayers according the *Dzaahir al-Riwayah*.

If he hears the verse in Persian and understands the meaning, he has to (*yajibo*) make prostration of recitations.

There is a difference of opinion regarding hearing one of the verses from a person who is sleeping or from an insane individual.

It is not necessary to make prostration if one hears the verse from a bird or echo.

When to Perform Prostration of Recitation

The prostration of recitation can be performed with an additional bow down (*ruku'*) or a prostration (*sajda*) during the prayer. If one intends to perform prostration of recitation, it can be accomplished by a bow down (*ruku'*) or a prostration (*sajda*) of the prayer.

The prostration of recitation can be accomplished [by performing the ordinary prostration] in prayer even if one does not intend to provided that one does not read more than two verses after the verse of prostration.

If someone hears a verse of prostration from an Imam that he did not follow or he joined the Imam after the recitation of the verse, he has to perform the prostration of recitation outside the prayer ac-

cording to the evident view.

If a person hears a verse of prostration from an Imam and then joins him before the Imam makes the prostration, he is to prostrate with the Imam but if he joins the Imam in the same rak'ah after the Imam had performed the prostration of recitation, he is considered having performed the prostration and need not do additional prostration outside the prayer.

The prostration for a verse that is recited during the prayer is to be done inside the prayer. If one misses it for whatever reason, there is no make up outside the prayer.

If a person recites a verse and performs the prostration of recitation and recites the same verse inside a prayer, he has to re-perform the prostration inside the prayer. If however, he did not perform prostration prior to the prayer, his prostration inside the prayer is sufficient for both recitations (outside and inside the prayer) according to *Dzaahir al-Riwaya*. Likewise, if a person recites a verse multiple times in one sitting, he only needs to perform one prostration.

What constitutes more than one sitting

If one moves away from an area [of sitting or gathering], or moves from one branch to another of a tree or swimming in a river or in a big pool accord-

ing to the preferred opinion.

What constitutes one sitting

The sitting is not changed if one moves from one part of a small house to another part or moves within a mosque even if it is a big one nor if one moves in a ship that is sailing [or still]. If one repeats the recitation in a single rak'ah or in two [connected] rak'ahs, this is considered one sitting and is agreed upon. Nor is the sitting changed, when one:

- drinks
- eats two morsels
- takes two steps
- leans on something
- sits
- stands up
- mounts or
- dismounts in the same place that the recitation took place.

Repeating the same verse in prayer while riding an animal is considered one sitting.

If the listener changes his sitting but the reciter remains in his place, then the listener needs to repeat the prostration of the recitation. If, on the other hand, the listener remains in his place and the re-

citer changes his sitting, then the listener needs only to perform prostration of recitation once.

It is disliked (makrooh) to read a surah and leave out the verse of prostration but not vice versa.

In reading a verse of prostration, it is recommended (*mandoob*) to read an additional verse or more .

It is recommended to read it quietly if there are people in the vicinity who are not ready to perform the prostration upon hearing it.

It is recommended to get up and then perform the prostration. The listener is not to raise his head from prostration before the reciter. The reciter is not requested to come forward nor are the listener to make lines, rather, everyone prostrates wherever they are.

Prerequisites of the Prostration of Recitation

The prerequisites of the prostration of recitation is the same as prayer with the exception of the opening *takbeer* (Allahu Akbar).

How⁷⁹ To Perform The Prostration of Recitation

It is to perform a single prostration between two *takbeers* (Allahu Akbar). The *takbeers* are regarded as sunna. One is not to raise his hands during the *takbeers*. There is no recitation of tashahhud or giving salam.

Prostration of Gratitude (Sajdat al-Shukr)

Its Ruling

The prostration of gratitude is disliked (makrooh) and one is not rewarded for it according to Imam Abu Hanifa but according to his students Abu Yusuf and Muhammed, it is a ritual whereby one gets rewarded.

How Is It Performed

It is performed same as the prostration of recitation (see the previous section).

A Vital Recipe to Repel Calamities

Imam Al-Nasafi said in his *Al-Kafi*: “Whoever recites all the verses of prostration in one sitting and prostrates for each one of them, Allah will suffice him for all his worries.”

The Friday Prayer

Conditions that Render Friday Obligatory (fard)

The Friday prayer is obligatory (*fard*) for the one who fulfills the following seven conditions:

1. One must be a male
2. One must be free (not a slave)
3. One must be a resident in a city or in a place that is considered a place of residence for him
4. One must be healthy
5. One must feel safe from oppression or trans-

gression

6. One must not be blind
7. One must not be crippled

Requirements for Friday Prayer to be Valid

There are six requirements for the Friday prayer to be valid.

1. It is to take place in a city or its suburbs.
2. The prayer be conducted by the Sultan or his deputy.
3. It must be prayed during the time of noon prayer (*dzohr*). It is not valid if prayed before *dzohr* time or after.
4. The sermon must be delivered before the Friday prayer for the Friday prayer itself during the time of *dzohr* prayer. There must be at least one person, for whom the Friday prayer is obligatory, in the congregation listening the sermon.
5. A general permission from the leader [to perform the Friday prayer.]
6. The smallest congregation required for the Friday prayer itself is three adult males even if it was one slave and two travelers or sick persons. As long as they stay with the Imam

until he makes the first prostration, even if they leave thereafter, the Imam completes his prayer and it is valid. However, if they leave the Imam before he makes prostration, the Friday prayer is nullified. A congregation consisting of two men, a woman and two children is not enough to make Friday prayer.

It is permissible for a slave, sick person or traveler to lead the Friday prayer.

A city or a town where Friday prayer can be performed is the one where there is a mufti, governor (*ameer*) and a judge who implements the law and the capital punishment. In *Dzaahir al-Riwaye*, it states that the size of the town is at least the size of Mina near Mecca. If the governor (*ameer*) or the judge is a mufti at the same time, a third person as a mufti is not needed. It is permissible during the Pilgrimage season for the Caliph or the Leader of the pilgrims to lead a Friday prayer in Mina.

The Friday Sermon

It is permissible to limit the sermon just to glorification (*tasbeeh*) or praise (*tahmeed*) of Allah (SW) though it is disliked (*makrooh*).

The Friday Sermon Consists of Eighteen Sunan

There are eighteen sunna actions (sunan) of the Fri-

day sermon.

1. To have wudu (*al-tahaara*)
2. To cover the awrah (nakedness)
3. To sit on the pulpit before starting the sermon
4. To call adhan before the start of the sermon just like the *iqama* after the sermon
5. To get up to deliver the sermon while leaning on a sword on the left for the countries conquered in a war and without a sword taken peacefully
6. To face the congregation
7. To start the sermon with the praise and glorification of Allah and following up with what suits His Majesty.
8. To utter the two testimonies of faith (*shahadatayn*)
9. To send the blessings upon the Prophet (pbuh)
10. To warn people against the disobedience of Allah and its dire consequences
11. To remind people about the way of salvation
12. To recite a verse from Qur'an
13. To deliver two sermons

14. To sit between the sermons
15. To repeat the praise and glorification of Allah and sending salutations upon the Prophet (pbuh) at the start of the second sermon
16. To pray for the believers by asking for forgiveness for them
17. For congregation to listen to the sermon
18. To set the duration of the sermon to be long enough to recite two of the long *mufassal* surahs (any two surahs from al-Hujurat to al-Burooj)

It is disliked (makrooh) to make the Sermon too long and to abandon one if its sunna actions.

When is One Required to Attend The Friday Prayer

It is obligatory to leave trade and go to the Friday prayer as soon as the first adhan is called. When the Imam emerges, one is not to pray or talk until the Imam finishes the prayer. It is disliked (makrooh) for the congregation to eat, drink, fidget or look around. Likewise, one is not to return a greeting or respond to the one who sneezes. The Imam is not to greet the people upon ascending to the pulpit. It is disliked to leave the town without attending Friday Prayer after the first adhan is called. If a person, for whom Friday is not obligatory, attends the Fri-

day prayer, he has fulfilled his obligation of dzohr prayer. It is unlawful (*haram*) for a person without a legal excuse to pray *dzohr* (noon prayer) before Friday prayer. If he decides to go to Friday prayer, after having performed the *dzohr* prayer, and the Imam happens to be performing the Friday prayer at that moment of his decision, his *dzohr* (noon prayer) is nullified even if he does not catch the prayer. It is disliked (*makrooh*) for the people with excuses or for the prisoners to perform the *dzohr* prayer in congregation on Fridays in a city. Whoever catches the Imam in tashahhud or prostrations of forgetfulness, he makes up what he missed of the Friday prayer.

The Eid Prayer

Its Ruling And Conditions That Render It Wajib

The Eid prayer is necessary (*wajib*) on the one who is obliged to attend Friday prayer with the same prerequisites as Friday prayer except for the sermon. Eid prayer can be performed without a sermon but is regarded as offensive. It is also offensive if one delivers the sermon before the prayer instead of after.

Recommendations On Eid Al-Fitr

There are thirteen recommended actions.;

1. To eat odd number of dates [before going to

the prayer]

2. To take a ritual bath (*ghusl*)
3. To brush one's teeth with a *siwaak*
4. To perfume
5. To wear one's best clothes
6. To pay the *sadaqat al-fitr* (if it is necessary for him but he hasn't done so) prior to the prayer
7. To display happiness and joy
8. To be generous in giving charity according to one's ability
9. To wake up early
10. To go early to the place of prayer
11. To perform the dawn (*fajr*) prayer in the masjid of one's locality and then head to the place where the Eid prayer will be conducted by foot while saying *takbeer* quietly. One is to terminate the *takbeer* once one enters the place of Eid prayer according to one narration and according to another narration one continues the *takbeer* until the prayer starts.
12. One is to return home using a different route.
13. It is disliked (*makrooh*) to perform optional prayers at home or the place before the Eid prayer. It is disliked to perform voluntary prayer in the place after the Eid prayer ac-

cording to the majority (*jomhoor*).

The Time Of the Eid Prayer

The time of the Eid prayer starts when the sun rises from the horizon one or two spear length until just before it reaches the zenith (start of noon prayer).

How To Perform The Eid Prayer

1. Make the intention to perform the Eid prayer
2. Utter the opening *takbeer* (Allahu AKabar) to start the prayer
3. Recite the opening glorification (Subhanaka Allahumma...)
4. The one performs the three extra *takbeer* by raising the hands every time
5. Then recites *istia'dha* (I seek refuge with Allah...), the *basmala* (In the name of Allah...) quietly and recites the opening chapter (*Fatiha*) followed by a surah and it is recommended to recite Surah Al-Ala (87)
6. When one is risen to the second rak'ah, one is to start with *basmala* followed by the opening chapter (*Fatiha*) and a sure and it is recommended to read Surah Al-Ghashiya (88)
7. Then one is to perform the three extra *takbeer* raising the hands every time as in the first rak'ah. Leaving the *takbeers* after the

recitation in the second rak'ah is preferable over doing it before. If one does perform the extra *takbeers* before the recitation, it is valid.

8. Then, the Imam is to deliver two sermons where he teaches the ruling regarding the *sadaqa al-fitr*.

The Ruling Of Missing The Prayer Of Eid Al-Fitr

1. If one misses the Eid prayer with the Imam, there is no make up for it.
2. It can be delayed to the second day of Eid only due to a legal excuse.

The Rulings Regarding Eid Al-Adha and How It Differs from Eid Al-Fitr

The ruling regarding the Eid al-Adha is the same as Eid al-Fitr except:

1. One starts eating after the prayer
2. One utters the *takbeer* loudly on the way to the place of prayer
3. Imam is to cover the rules of sacrifice and *takbeer al-tashreeq* in the sermon.
4. The prayer can be delayed for three days due to a legal excuse.
5. There is no point in trying to emulate those

who stand in *Arafah*. [In fact it is disliked as it is an innovation in religion⁸⁰.]

Who is to Utter Takbeer al-Tashreeq and For How Long

Takbeer al-Tashreeq is necessary (*wajib*) starting from the *fajr* of the day of *Arafah* (9th of *Dhulhijjah*) to the *asr* prayer of the day of Eid (10th of *Dhulhijjah*) after every obligatory prayer for a congregation of males (*jama'ah mustahabba*). It is *wajib* for an Imam resident in a city or town and for anyone following him even if they are travelers, slaves or females according to Abu Hanifa.

The two Imams (Abu Yusuf and Muhammed) said, it is *wajib* on everyone who performs an obligatory prayer even if it is prayed alone, or on a journey or in a congregation of a small village, starting from the day of *Arafah* until the *asr* prayer of the 5th day of Eid. This is the chosen verdict and adapted practice. There is no issue with saying *takbeer* after the two Eid prayers.

The *takbeer* is; Allah is the Greatest. Allah is the Greatest. There is none worthy of worship except Allah. Allah is the Greatest. Allah is the Greatest- All Praise be to Allah.



[Takbeer of tashreeq:](#)

اللَّهُ أَكْبَرُ. اللَّهُ أَكْبَرُ. لَا إِلَهَ إِلَّا اللَّهُ. وَاللَّهُ أَكْبَرُ. اللَّهُ أَكْبَرُ وَاللَّهُ الْحَمْدُ

The Solar Eclipse, Lunar Eclipse and Fear (*khawf*) Prayer

It is sunna to pray two rak'ah similar to an optional prayer during a solar eclipse (*kusoof*). The prayer is led by the Imam of the Friday prayer or the deputy of the Sultan without an adhan or and *iqama* or a sermon. The prayer is called by saying "the prayer is about to start (*al-salaatu jami'ah*)". It is sunna to lengthen the prayer. It is sunna to lengthen the bowing (*ruku'*) and prostration (*sajda*). Then, the Imam supplicates sitting and facing the *qibla* if he wants or supplicates standing and facing the people which is better. The congregation says *ameen* to the supplication of the Imam until the sun reappears. If the Imam doesn't show up, people pray individually just like the lunar eclipse (*khusoof*). Individual prayers are performed for extreme darkness during the day, very strong wind during the day or night or extreme fear due to an earthquake or thunder.

Prayer for Rain (*Salat al-Istisqa*)

The prayer of seeking rain (*al-istisqa*) is performed individually. One is to ask for forgiveness during this prayer. It is recommended to go out walking to the place of prayer three days in a row to perform this prayer. It is recommended to wear used clothing, with or without patches. One is to humble him-

self with the his head lowered. It is recommended to give charity before going out for this prayer. It is also recommended to go out with the animals, kids and elderly for this prayer. The people of Mecca gather in *Masjid al-Haram*, people of Medina gather in the Mosque of the Prophet (pbuh) and those in Jerusalem gather in *Masjid al-Aqsa*. The Imam gets up supplicates facing the *qibla* with his hands raised and the congregation say *ameen* while seated and facing *qibla*.

The supplication for rain is; *Allah! Give us rain that will help us, that is good and productive, in abundance that will come now and not later which covers (the grounds and fertilizing the crops) always*. Other supplications resembling this may be also uttered, silently or aloud.

Supplication for the Prayer of Rain:

اللَّهُمَّ اسْقِنَا مَائِنَا مُفِينًا . هَنِينًا مَرِيئًا . مَرِيئًا
عَذَقًا . مُجَلَّلًا عَامًّا . طَبَقًا سَحًّا دَائِمًا

One is not to wear the clothes backwards and the non-Muslims living in the Muslim lands (*dhimmy*) are not to attend this prayer.

Fear Prayer (*Salat Al-Khawf*)

Its Ruling and Reason

The prayer of fear is permissible in the presence of [the fear of] enemy, or wild beasts or fear of drown-

ing from flood or fear of death from a fire.

How The Fear Prayer Is Performed

If the people are apprehensive to pray behind one Imam, they are divided into two groups. One group faces the enemy [or source of the fear] while the other group prays one rak'ah if they are praying a two rak'ah in all or two rak'ah if they are praying a three or four rak'ah prayer. The first group leaves to face the enemy and the second group comes and prays with the [same] Imam the rest of the prayer. The Imam gives salam while alone while the second group returns to face the enemy and the first group comes back and completes what they missed without a recitation and they finish their prayer with salam and return to face the enemy. The second group then comes and makes up what they missed or if they want they can pray where they are with recitation.

In case of excessive fear, they pray by nodding or indication while riding their animals in whatever direction they are able to. The prayer of fear is only permissible if an enemy is present. It is recommended to be armed while performing this prayer.

If the people are not uneasy, it is more preferable that they pray all at once behind an Imam like in normal times.

Glossary

dirham: 20 *qirat* with respect to solids or approx 3.5 grams and with respect to fluid, the size is equivalent to its area or the expanse of a large coin.

ghusl: ritual bath or major bath

istiftah: This is also referred to as the opening praise or glorification (*thana'*), which is read for the commencement of all prayers

tayammum: dry ablution

thana': This is also referred to as the opening praise (*istiftah*) or glorification, which is read for the commencement of all prayers

wajib (*necessary*): Lexically, the term *wajib* may be given several names, one of which is *lazim* (necessary). Legally, in the Hanafi school: it is that which is established with a proof that is subject to resemblance. This resemblance can occur in the proof itself, such as implying two meanings or more or it can be in the proof's establishment, such as being a solitary (*ahad*) *hadith* on the condition that it implies only one meaning. As for what is established with a definitively established text (*qati'*), such as the Quran or *hadith muttawatir*, that is not speculative, then it is deemed obligatory. Moreover, the ruling upon the *wajib* is as follows: intentionally leaving a *wajib* element is deserving of punishment, while its performance is rewarded. The one who

rejects it is not deemed a disbeliever. If a person absentmindedly omits a *wajib* act in prayer, it does not nullify the prayer provided he observes the prostrations of forgetfulness. Moreover, the *wajib* acts were introduced in order to perfect the obligatory acts and that the *sunan* were introduced in order to perfect the *wajib* acts and that the *adab* were introduced in order to perfect the *sunan*

wudu: ablution; ritual washing before prayers

References

1. Maraqy al-Falah bi Imdaad al-Fattah Sharh Noor al-Idaah wa Najaat al-Arwaah, Hasan bin Ammar bin Ali Al-Shurunbulali, Dar al-Kotob Al-Ilmiyya, 2004. [*The translation is based on the text in this edition*]
 2. Nur Al-Idah (The light of Clarification) by Hasan Shurunbulali. Translated from Arabic with Commentary and Notes by Wesam Charkawi.
 3. *Al-Hidaya Sharh bidayat al-Mubtadi'* by Shaykh al-Islam Burhanuddeen al-Marghinaani, Dar al-Kotob Al-Ilmiyya, 2000
 4. Al-Ikhtiar Li Ta'leel Al-Mukhtaar by Al-Mawsili. Published by Dar al-Kotob Al-Ilmiyya, in Beirut, 1998.
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1 There are many general Qur'anic commentaries written by Hanafi scholars. For example:

- *Ta'veelaat ahl al-Sunnah* by Abu Mansoor Al-Maturidi. Published in 10 Volumes. The author (may Allah have mercy on him) is one of the Imams of Ahl al-Sunnah wa al-Jamaah in *aqida* (creed) and hence his commentary is an excellent resource for *aqida*. He authored on the subject of creed a book called "*Kitaab al-Tawheed*" that is also published.
- *Al-Kashshaf* by Al-Zamakhshari. Published in 5 Large Volumes.
- *Tafsir al-Nasafi* by Imaam al-Nasafi. Published in 2 Large Volumes.
- *Tafseer al-Samarqandi* by Abu al-Layth al-Smarqandi. Published in 3 large volumes.
- *Tafseer Aby Suud* by Shaykh al-Islam Abu al-Suud Efendi. Published in 6 volumes.
- *Safwat al-Tafaseer* by Shaykh Muhammad 'Ali al-Sabuni. Published in 3 volumes.

2 Imam al-Sarakhsi is known as Shams al-Aimma (the star of the scholars). This is indeed a lofty title, but when you find out that he dictated the entire 30 volumes while in prison to his students totally from memory without any reference books, you say Glory be to Him Who bestowed upon our scholars these tremendous abilities to preserve our religion for us. May Allah encircle Imam Al-Sarakhsi and other scholars with His mercy. Ameen!

3 Steps for choosing one hadith over another.

4 Please note that most of the audio in this book has been extracted from this video. The credit for it goes to "FaithBoard-Official Islamic Channel." We are simply providing a link here. May Allah reward them for such a nice demonstration.

Ameen!

5 Chapter on putting the right [hand] on the left in the prayer..

6 This is the opinion of the overwhelming majority (jumhoor). Ibn Munzir narrates from Ibn Al-Zubair and from Al-Hasan Al-Basri and Al-Nakhai that he used to keep them hanging on his sides (instead of clasping). This practice is also narrated by Al-Nawawi from Imam Al-Layth bin Saad and by Ibn Qaasim from Imam Malik. Ibn Al-Hakam narrates from Imam Malik the clasping [as the practice]. The first narration from Imam Malik is the preferred one since it is the narration of majority and most famous practice in the Maliki school. Ibn Sayyid al-Naas narrates from Imam al-Awzai that one has the option of clasping or not as in *Badhl al-Majhood* (4/470). Al-Ayni mentions that Al-Layth bin Saad used not to leave his arms on his sides but if he got tired he would clasp them for resting purposes. Al-Ayni also mentions that clasping was the practice of Ali (RA), Abu Huraira (RA) and Al-Nakhai and Ibn al-Munzir relates it from Malik which is also the opinion of Abu Bakr (RA), Aisha (RA), Saad bin Jubair (RA), Abi Majlaz, Abi Thawr, Abi Ubaid, Ibn Jareer, Dawood and majority of scholars. See *Umdat Al-Qari* (3/14) "Chapter on Placing the right [hand] on the left in prayer."

7 Chapter on Raising the hands (1:105)

8 *Saheeh Ibn Kuzayma*, chapter 88.

9 *Talkhees al-Khabeer* 1/224, Hadith number 332.

10 Chapter on Narrations regarding placing the right on the left.

11 Scholars differed regarding the placement of hands. According to Abu Hanifa, Sufyan al-Thawri, Ibn Rahuwyah and the shafii scholar Abu Ishaq al-Marwazi, it is under the naval. According to Imam Al-Shafii, under the chest [but above the naval] as it is in *Al-Waseet* and the rest of the shafii books as is mentioned in *Al-Umm*. This is what is chosen and practiced by the followers of Imam Al-Shafii. There is a rare narration from Imam Malik agreeing with Imam Al-Shafii. There are two nar-

rations from Imam Ahmad, one agrees with Abu Hanifa and the other with Imam Shafii. A third narration from Imam Ahmad states that the person has the choice to place the hands under or above the naval. Ibn Hubayra states that the famous view from Imam Ahmad is the one that agrees with Abu Hanifa as was stated by Shaykh Anwar in his commentary on *Athaar al-Sunan*. He says that this view was chosen by Al-Kharqy as in *Maarif al-Sunaan* (2/336).

12 Found in the copy (*noskhat*) of Ibn al-Aa'raabi but not in the copy of Al-Lu'lu'ee.

13 Ibn Hazm does not mention the chains of these hadith.

14 *Sharh Ma'aani Al-Aathaar*, chapter on Leftover of a Cat (1/11).

15 Ibn Qudama says in his *Al-Mughny*: "Topic number 145: The hands are placed under the naval: There are different narrations from Imam Ahmad bin Hanbel regarding the place of the hands while standing in prayer. It is narrated from Imam Ahmad that one places the hands under the naval. This was narrated from Ali (RA), Abu Huraira (RA), Abu Mijlaz, Al-Nakhaai, Al-Thawri and Ishaq. This is due to what was narrated from Ali (RA) who said: "Of the Sunna is placing the right hand on the left under the naval." This is also narrated by Ahmad and Abu Dawood. This narration of Ali (RA) indicates that placing the hands under the naval is the sunna of Prophet (pbuh). It is also narrated from Ahmad that one places the hands above the naval. This is also the view of Saeed bin Jubair and Al-Shafii due to the saying of Waail bin Hujr who said: "I saw the Messenger of Allah (pbuh) placing his hands on the chest, one above the other." There is also a narration from him [Imam Ahmad] that one has the option to place them under or above the naval since both practices are narrated [from the Prophet (pbuh)]. All of this is acceptable. Volume 2, page 141 [Tr].

16 It appears that Ibn Khuzayma declared this hadith authentic but the reality is the opposite. He only narrated it

from Muammal bin Ismaail without making any comments (Saheeh Ibn Khuzayma 1/243, chapter 87 and hadith 489). Al-Shawkaani did not have a copy of the Saheeh of Ibn Khuzayma because its copies were lost long before Al-Shawkaani. He took this hadith from the Talkhees of the Hadith Master [Ibn Hajar] or from other whose authors did have a copy of Ibn Khuzayma's book. Ibn Hajar often says in his *Talkhees*: "declared authentic by Ibn Khuzayma" however if you go back to Ibn Khuzayma's book, you will not find any statement of authentication. Perhaps what Ibn Hajar meant was the fact that Ibn Khuzayma narrates a hadith in his *Saheeh* is an indication of its authenticity for him [Ibn Hajar]. The experts say that the mere fact that a hadith is narrated by Ibn Khuzayma in his *Saheeh* does not guarantee its authenticity as was stated by Al-Soyooti in his *Tadreeb al-Raawy*. Especially since Ibn Khuzayma narrates this hadith from Muammal bin Ismail, we cannot easily declare it authentic given the analysis of Muammal as a narrator that we will present shortly.

Nasir al-Deen al-Albani said in his edition of *Ibn Khuzayma* under this hadith: "Its chain is weak because Muammal bin Ismail has a bad memory. However, the hadith is authentic as it came via other chains having more or less the same meaning." How can this hadith be declared authentic? Where are the other chains that support this hadith? Ibn Al-Qayyim made it clear in his *Iilam al-Muwaqqeen* that none narrates this hadith with the extra "on his chest" save Muammal and there is a differences of opinion regarding him as we will see shortly.

17 Imam Abu Dawood Al-Sijistani says in his book called "Verdicts of Imam Ahmad (*Massail al-Imaam Ahmad*)" under the heading "Placing the right [hand] on the left":

Verdict #219 – I said to [Imam] Ahmad: "Do you prefer putting the right hand on the left in prayer?" He said: "Yes".

Verdict #220 – I heard him [Imam Ahmad] asked about the placement of the hands and he said: "[One is to place them] just above the naval but there is no harm if they are placed

under the naval.”

Verdict #221-I heard him [Imam Ahmad] say: “It is disliked (*makrooh*) to place the hands on the chest (*inda al-sadri*)”. Pages 47-48 [Tr]

Ibn Al-Qayyim says in *Badaai’ al-Fawaaid* “[One is to place the hands] just under the naval. Is is disliked (*makrooh*) to place them on the chest. This is due to the narration from the Prophet (pbuh) that he forbade the posture of *al-takfeer*. (Abdullah bin Ahmad bin Hanbel narrated from his father that *al-takfeer* means placing right hand on the chest (*inda al-sadri*) during the prayer.) [*Badaai’ al-Fawaaid* (<https://archive.org/details/waq27182>), Pages 981 and 982][Tr.]

18 It was also narrated by Abu Dawood al-Tayaalis in his *Musnad* (page 137 and hadith 102) and Ibn Hibbaan by way of Shoo’ba from Salam bin Kuhayl from Hajar bin Alqama from Waail (*Mawaarid al-Dzama’aan*, page 124 and hadith 448). None of their narrations includes the extra “on his chest”. It was also narrated by Ibn Khuzayma by way of Ibn Fudayl from Aasim bin Kulayb by way of Ibn Idrees without the extra “on his chest”.

19 *Iilam al-Muwaqqieen* (2/312). Idaarat al-tibaa’a al-muneera edition.

20 *Musnad* Ahmad 5/226 Hadith of Halbi al-Taai.

21 Thus, as far as this hadith of Halb is concerned, Samaak bin Harb is the sole narrator (*taffarrada bihi*). More than one expert declared him *layyin* (questionable trustworthiness). Al-Nassai said that if Samaak is a sole narrator it can not be considered as evidence as he used to parrot from every Tom, Dick, and Harry (*yulaqqin fa yatalaqqan*) as in *Meezan al-Itidaal* (2/233). In addition, this hadith is narrated by way of Sufyaan whose view is that hands should be placed under the naval as was mentioned.

22 Narrated by Abo Dawood in the manuscript or copy of Ibn Al-Aa’rabi as in the *Badhl al-Majhood* (4/482). He narrates is also in the chapter “What has been narrated on the opening

of prayer” in his *Maraseel* (page 6). This narration contains the words “thomma yashbuku bihima ala sadrihi” instead of “thomma yashoddu baynahuma” meaning clasps his hands tightly.

23 Musannaf bin Abi Shayba (1/39) does not contain the words “under the naval” as the author will talk about it shortly.

24 This is debatable from two points of view. First, the Hadith Master (Ibn Hajar) wrote *Taqreeb al-Tahdheeb* after *Tahdheeb al-Tahdheeb* as he stated in the preface to *al-Taqreeb*. How can the author say that he changed his view in *al-Tahdheeb*? Secondly, what the Hadith Master [Ibn Hajar] says in *Al-Tahdheeb* is that he narrates from his father not that he heard from his father and the two are obviously not the same. The two statements of the Hadith Master is that perhaps what is meant in *al-Tahdheeb* is that he narrates from his father not that he heard from his father. And the negation in *al-Taqreeb* is regarding hearing from his father. Thus, using the statement of the Hadith Master in *al-Taqreeb* to prove that Alqama heard from his father is problematic. However, there are other evidence to prove this as the author will state shortly

25 I do not find this chapter in Jami’ al-Tirmidhy nor is there page 251 in the Al-Mujtabaiyya edition which was generally what the author used. However, this statement of Al-Tirmidhy is found in verbatim the chapter of “Capital Punishment” under the section “A lady who is forced to adultery” (1/175).

26 See *Ii’la al-Sunan* 2/199 for the full quotation.

27 In the copy of Ibn Al-A’rabi as in the *Badhl al-Majhood* (4/479)

28 Chapter on placing the hands on the chest in prayer (2/31)

29 Surah al-Kawthar, 4/558

30 Nur Al-Idah (The light of Clarification) by Hasan Shurunbulali. Translated from Arabic with Commentary and Notes by Wesam Charkawi (Pages 12-15).

31 One *ritl* is 313.86 grams or 11 ounces.

32 Maraḳi al-Falah 10.

33 Zira' is 49.32cm or 19.4 inches .

34 Linguistically, *istinja* is to wipe or wash the place where excrement is discharged. Excrement is the term given for that which exits the bowel. According to the scholars of jurisprudence, it is the removal of filth with water or the like..

35 3.18 grams

36 3.18 grams

37 Nur Al-Idah (The light of Clarification) by Hasan Shurunbulali. Translated from Arabic with Commentary and Notes by Wesam Charkawi. (32)

38 Ibid

39 Ibid

40 A thick beard is defined as the one where the skin under the beard cannot be seen (Maraḳy Al-Falah, 25).

41 A person deemed excused is one who suffers from a chronic ailment such as continuously breaking wind or leaking urine and therefore unable to maintain wudu for the time needed to perform an obligatory prayer. One is therefore excused and permitted to pray even while he/she suffers from the condition during the prayer. Therefore, the observance of wudu prior to the prayer time entering is not for such a person.

42 Maraḳy al-Falah, 33

43 Maraḳy al-Falah, 34

44 Al-Maida 7

45 A mile is one third of a *farshakh* (Maraḳy al-Falah, 48), which is 4000 arm length (*zira'*).

46 *Binaa'* is to continue from where one left off for the one who loses wudu during the prayer provided that he does not talk with anyone on the way and back to make wudu (or dry ablution).

[47](#) This section is not in Nur al-Idah[Tr.]

[48](#) The footgear typically worn by Muslims are ankle-high leather socks that are worn inside the shoes. Muslims are permitted to wipe the footgear instead of washing the feet for wudu. Additionally, the term *khuffain* is the dual of *khuf*.

[49](#) This does not mean that the footgear has to be waterproof.

[50](#) Maraqqy al-Falah, 54.

[51](#) The term *jabira* is typically two supports made of wood or palm branches and something similar, which is then wrapped with cotton material over the broken limb. What is similar to this is everything that is placed upon a part of the body which requires it, such as bandages leather or a brace.

[52](#) Maraqqy al-Falah, 58.

[53](#) Maraqqy al-Falah, 69.

[54](#) Maraqqy al-Falah, 70.

[55](#) Maraqqy al-Falah, 72.

[56](#) Including the sermons of Friday, the two Eids, Hajj, marriage, ceremony of finishing the entire Qur'an, eclipse and seeking rain.

[57](#) Maraqqy al-Falah, 78.

[58](#) Note: It is important to understand the difference between conditions/prerequisites (*shart*) and pillars (*rukun*). There are similarities and differences between the two. The difference is that a pillar element is always part of the act, while the condition is external to it. For example: bowing is a pillar of prayer and is part of it, while ablution is a condition and is external to it. Another example is the one performing Hajj; for one must first satisfy the condition of being in the state of *ihram* before he can proceed to one of its pillars, such as the standing at *Arafah*. (Nur Al-Idah (The light of Clarification) by Hasan Shurunbulali. Translated from Arabic with Commentary and Notes by Wesam Charkawi. (Page 142))

[59](#) Lexically, the term *wajib* may be given several names, one

of which is *lazim* (necessary). Legally, in the Hanafi school: it is that which is established with a proof that is subject to resemblance. This resemblance can occur in the proof itself, such as implying two meanings or more or it can be in the proof's establishment, such as being a solitary (*ahad*) *hadith* on the condition that it implies only one meaning. As for what is established with a definitively established text (*qati'*), such as the Quran or *hadith muttawatir*, that is not speculative, then it is deemed obligatory. Moreover, the ruling upon the *wajib* is as follows: intentionally leaving a *wajib* element is deserving of punishment, while its performance is rewarded. The one who rejects it is not deemed a disbeliever. If a person absentmindedly omits a *wajib* act in prayer, it does not nullify the prayer provided he observes the prostrations of forgetfulness. Moreover, the *wajib* acts were introduced in order to perfect the obligatory acts and that the *sunan* were introduced in order to perfect the *wajib* acts and that the *adab* were introduced in order to perfect the *sunan*. (Maraky al-Falah 141)

[60](#) The long *Mufasssal* suras: from *al-Hujurat* to *al-Buooj*

[61](#) The medium *Mufasssal* suras: from *al-Burooj* to *al-Bayyina*.

[62](#) The short *Mufasssal* suras are from *al-Bayyina* to *al-Naas*.

[63](#) For a visual demonstration see "How the prayer is performed" on youtube from FaithBoard-Official Islamic Channel.

[64](#) Making the *Hamza* long turns the statement "Allah is the greatest" in to a question (God forbid!) [Tr]

[65](#) It is not sunna to recite *basmala* between the *fatiha* and additional surah in prayer but it is not disliked either (i.e., there is no harm in reciting). Maraqy al-Falah, 104.

[66](#) Maraqy al-Falah, 112

[67](#) Maraqy al-Falah, 113

[68](#) A complete prayer excludes the Funeral prayer where there is no bowing or prostration.

[69](#) Maraqy al-Falah 129.

70 *sutra*

71 Maraqy al-falah 149.

72 The time for the forenoon prayer is from the time that sun is completely risen to right before the time of the noon prayer. [Maraqy al-Falah 152]

73 *Tarawih* is the plural of *tarwiha*. Lexically, *tarwiha* is the name given to the one time of rest. It also implies sitting because this is a rest for the body. In its juristic sense, it is considered as the rest one has after four rak'ahs. It was called such, because the sitting after the prayer is rest. [Maraky al-Falah 242].

74 Interim residence or *watan al-iqama* is the place where one intends to spend at least fifteen days [with the intention that he will return to his permanent residence].

75 It is disliked (*makrooh*) to extend the feet towards the *qibla* if one can help avoid it. [Maraqy al-Falah 167,168]

76 3.3kg or 4.3 liter (Kuduri: Metin ve Izahlı Tercümesi, O. Ençakar & A. Yılmaz, Istanbul 2009)

77 If the Imam starts to get up from the bowing (*ruko'*) while the late comer is bowing down, he is not considered to have performed that rak'ah and he has to make it up. However, if the late comer says his *takbeer* (Allahu Akabar) and catches the Imam in the bowing posture before Imam starts to come up, then he is considered to have performed that rak'ah and he does not need to make it up. [Maraqy al-Falah, 176]

78 For example, suppose someone has a doubt whether the rak'ah he is praying is the third or the forth rak'ah and he thinks that both possibilities are equally likely. Then he assumes that he is praying the third rak'ah by accepting the smallest of the possibilities and he continues his prayer. However, when he makes prostrations, he has to sit and say *tahsah-hud* since there was a possibility in his mid that this was the fourth rak'ah and could potentially have been the end of his prayer. Once he performed tashahhud, he needs to get up and

pray one more rak'ah, and sit down for tashahhud. He then performs prostrations of forgetfulness upon giving salam and reads the tashahhud, *ibrahimiyya* and supplications and finishes by giving salams.

79 The prerequisites of the prostration of recitation is like that of the prayer (*Al-Ikhtiar* 1/81). A person who is about to make prostration of recitation is to [stand up and turn towards *qibla* and] pronounce the *takbeer* (Allahu Akbar) but he is not to raise his hands. He is than to make the prostration [without bowing] once [*Al-Ikhtiar* 1/81]and thereafter pronounce the *takbeer* (Allahu Akbar) and raise his head. No tashahhud is to be recited nor is there a salam to be given [*Al-Hidaya* 1/86].

80 Maraqy al-Falah, 200.

